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# The Outlook Tower

## SELF GOVERNMENT.

The aim of education has changed of late years. The old way was for the teacher to hand out information, but the new psychology has taught us that the teacher's task is to allow the child to develop. The child is born with a libido or life force, and his environment must be such that this libido will go outwards, extrovert. And the child must have freedom to express himself; suppression of any kind is fatal, for the dynamic life force must not be imprisoned. From the point of view of dynamic psychology self-government is absolutely necessary. The question is: What degree of self-government should we allow?

Madame Montessori has demonstrated by her method the efficacy of auto-education. Psycho-analysis has shown that the interest theory is the only way in education. The lesson must appeal to the child's conscious mind, and at the same time touch the unconscious pleurably. Every lesson must appeal to the child's instincts.

Most of the teachers trained in the past were definitely taught teaching devices such as the use of the black-board; the value of questions and answers; change of tone; use of models;—all methods of attracting and retaining the attention of children. Once give children freedom to follow the urge from within and these purely artificial means can be entirely abandoned, superseded by real and not feigned interest, therefore the question of freedom touches every department of the school, influencing discipline, time-table and choice of subject.

Experience proves that given freedom of choice, some children are vastly interested in evolving schemes of self-government, whereas others care nothing at all about the method of self-government provided they are free to follow their creative bent along some artistic path or scientific line.

We must always bear in mind the three distinctive types likely to be found in all schools. 1. Those who develop through

action and are best at organising; planning and carrying out their ideas in concrete form. 2. The emotional type, who achieve most through the realm of feeling; dreaming dreams, leading forlorn hopes, often achieving great things through devotion to an ideal or to some heroic leader. 3. The mental type, easily recognisable in the "enfant terrible" who "wants to know" anything and everything, in season and out of season. This type will answer an appeal to reason sooner than one to feeling or conduct; their minds must first be satisfied before they accept fact or fancy.

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## A STORY WITH A MORAL.

Any scheme for self-government must come as a demand from the children themselves and not be imposed upon them by authority. I recall a worthy teacher at one of the "New Ideals in Education" Conferences, who, when asked if she had adopted the Montessori method, replied that she had, and then confided that she always saw the children could read, write, and do arithmetic, before they started it!

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## FREEDOM IN CHAINS.

Some teachers are quite incapable of really giving freedom to any child, and on adopting the idea proceed to organise it for the children. These fail to realise that freedom must come gradually; the children taking over more and more responsibility as they themselves feel able and as they demand it. It must be recognised that very little can be done during the earlier years of school life. This is the age of natural irresponsibility, the time for benevolent authority and for training in self-discipline, though even the youngest children can be consulted as to how to deal with matters, so taking their share in school management, but in my opinion, serious self-government cannot begin until about twelve years of age, when the "Herd Instinct" begins to develop strongly.

## A REPLY TO SOME OBJECTIONS.

(1) Self-government devolves too much responsibility on the children and causes too much strain, especially to girls, who are notably more conscientious than boys, and who, feeling acutely, are thus liable to worry about things.

This is a danger which should not arise when the scheme is working properly and if teachers co-operate with the children.

(2) If children only do things they like to do when at school they avoid difficult jobs and therefore are not being prepared for life.

Experience has proved quite the opposite. When children work in their own way they tackle subjects which no teacher would have imposed upon them. They love to surmount difficulties and will do a thing over and over again until it satisfies their artistic sense.

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## FAMINE AREA CHILDREN.

Readers who have followed with interest the scheme of offering hospitality to children from the famine area countries in Europe will be glad to know it has proved very successful. The Famine Area Children's Hospital Committee has now left off bringing children over, partly because the conditions in Austria and Hungary have improved, and partly on account of the pitiable consequences of the widespread unemployment in this country. The children are now being sent back in batches of 50 to 100. Often a batch will have to spend a few hours in London. Our London readers can help to entertain them, showing them the sights, and we shall gladly hand on names of helpers to the Famine Area Committee.

\* \* \*

## OUR INTERNATIONAL SUMMER SCHOOL.

A notice of our Summer School will be found in our advertisement columns. The meeting place this year will be in France, and we hope that, from all parts of the world, many will join the gathering.

"The New Ideals in Education" Conference is to be held from August 3rd to the 10th at Leeds, their subject being "Life and Industry." We regret that the dates

clash, but it was unavoidable and we feel sure the two will in no way interfere with each other, as the Leeds Conference is on a very much larger scale than ours.

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## AND SOME OTHERS.

Two other Summer Conferences indirectly connected with education are to be held by the Women's International League for Peace and Freedom and the Civic Education League. The former will take place at Salzburg during the first fortnight in August, on Psychology, Education, and Politics. This Conference will be conducted in three languages, French, German, and English. The Civic Education League hold their annual Summer School at Guildford, Surrey, from July 30th, to August 13th, and their programme embraces various aspects of sociology.

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## TO OUR READERS ABROAD.

It may serve a useful purpose if occasionally a whole issue of the magazine is devoted to some particular phase of the new ideals in education. Thus this number deals with Self-Government in Schools and the October issue will treat of experimental work in the abolition of formal time-tables in classes and with set forms. We give this notice as we want our readers, especially those in other countries, to send us matter bearing on the subject.

B.E.

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## SELF GOVERNMENT AND THE INSTINCTS.

Education must follow the three instincts—self-preservation, race-preservation, the herd instinct. The first, the ego instinct, must be free. Suppression by an external authority is fatal for the child. At the time when the ego instinct is strongest, the self-assertive stage, the herd instinct has not appeared. Tommy plays football for his own assertion, not that the team may win. And if he walks by himself in football, he will walk by himself in behaviour. Hence the self-government of the Little Commonwealth will not suit Tommy. He will have little or no interest in attending committee meetings convened to settle



matters of local government. The herd instinct is so little known to-day that much experiment will have to be done in order to find when Tommy develops a group consciousness. It is probable that self-government, in a school moot sense, will not suit children under twelve. Tommy has not reached the "break away from mother" age, and he, at eight or nine, will require a mother substitute. At this self-assertive stage freedom should be given, freedom to assert himself noisily, if he wants to. Guidance he will require and will ask for, but there is no harm in guidance if authority is not behind it. By authority I mean an external force dictating morality . . . in the ultimate an external God.

Freud says that every human being carries an Oedipus Complex. He gives it the narrow meaning of hating the father because he is the boy's rival for the mother's love. From the point of view of the sex instinct that is true, but from the point of view of the ego instinct, the father is the man who curbs the ego of the son. The result is that we each carry in our unconscious a deep hate of what Jung calls the Father Imago . . . hence our desire to do the forbidden thing—walk on the grass because of the notice "Keep off the Grass," cheat the railway company, etc. Hate of the Father Imago inspires many anarchists, rebel socialists, protestants of all kinds.

When the libido is concerned with hate it is neglecting love. Love is positive, but hate is negative. Love builds; hate destroys. And when we teach on the "Thou shalt not" principle we are rousing hate in our children, hate of all authority from the policeman's to God's. Discipline gives us church-going, not religion. The God of the disciplined Prussian was the God of the Old Testament, the God of Fear, not of love.

Discipline is necessary only if we believe in original sin. If we believe that the life-force or libido is good, then we must abolish our authority over the child. The alarming fact is that each individual has the uncanny gift of absorbing other personalities. Thus in our dreams every person dreamt of stands for one of our many personalities. We each carry father, mother, sister, brother, teacher in our psyche. Watch little girls playing school and you will see this. "How much is two and two?

Wrong! Come out!" . . . Biff! The girl has quickly absorbed teacher's personality. But each of us has the personality given by God, and when we absorb father and the others, conflict takes place. The easiest illustration is the proverbial reprobate who tried to bargain with the parson, stating that he would serve God on Sunday if parson allowed him to go to the Devil during the week.

Self-government then is a psychic necessity if the child is to go ahead of the adult.

Miss Alice Woods in her article on page 164 warns us against being too youthfully enthusiastic about dropping our claim to respect. While admitting that a father complex will make the teacher eager to go to extremes against all authority, I disagree with Miss Woods here. For the child cannot reach the dignified teacher; he feels that he is not completely trusted. Moreover teaching must of necessity be curative. Every child brings an authority complex to school with him, and if he fears his father or mother or nurse, he will look for the frightful in his teacher. The dignity of the teacher will fix that fear of authority.

Education is release; it is a making of the unconscious conscious. Rather it should be: too often to-day it is a making of the conscious unconscious. The teacher's task is to allow the child to extrovert his libido. Personally I have many a time turned a fearful little enemy into a friend by the simple process of wagging my ears and making faces at him.

Most of our contributors to this issue have declared against a sudden introduction of self-government. I disagree. I am all for the dramatic moment, the abreaction of the repressed emotions. Miss Coster in her article admits that my talk to her girls resulted in sudden movement . . . and then she unkindly confesses that they disagreed with nearly everything I said. I hope that does not mean that she undermined my influence when my back was turned! The point is that I found her girls apathetic. I talked psychology to them for half an hour . . . and in a body they rushed off to institute self-government. And the fact that they disagreed with what I said is delightful. Had they accepted me as an authority, their self-government would have fizzled

At what age should self-government begin? From birth to seven years of age the child is egoistic. During that time he gradually becomes conscious of other children around him, recognising them as other egos like himself who want external objects for themselves. Often their self-expression clashes with his efforts along the same lines. Obviously these children are not yet ready for self-government.

During the second stage, from seven to fourteen years of age the communal spirit begins to manifest itself, the child recognising that the individual must come into line with the community,—that freedom ceases to be true freedom and becomes license when one individual expresses himself so vigorously that the community as a whole suffers thereby. Self-discipline is the keynote of this stage and as the children progress in this, the teacher can gradually pass more and more into the background, leaving the children to work out the government of their school. The teacher must stand by ready to help with advice and encouragement, and especially the latter after some big fall.

In the third stage from fourteen to twenty-one years of age self-government should become firmly established, and the pupils should be quite capable of managing school affairs with very little effort to themselves. Yet here also the teacher should always be at hand to take off the responsibility from the younger shoulders if necessary.

### The Priory, King's Langley.

*'He that ruleth his spirit.'*

It is no doubt to be expected that in the recoil from a system of education and of nurture generally in which too much emphasis has been laid upon authority there should be born extravagance on the part of some and uncertainty on the part of others in their advocacy of the principle of freedom. The term itself by which this principle is being for our age re-asserted, viz.: self-government, is, I venture to think, an unfortunate one since it is used to cover many widely differing schemes of activity, a fact which conduces to much loose and slovenly thinking and in the case of children fosters what may easily become a false view of life. In the political sense

from which it is derived it connotes not only the right of a people to frame and administer its laws, but also carries with it the choice of the rulers themselves.

Now it must, I think, be admitted at the outset that the measure of freedom which can be enjoyed, whether by a state or by an individual, is given by the capacity for bearing responsibility and we may perhaps for our present purposes recognise the complete autonomy possessed by some states, at any rate in theory, as representing the maximum extent of freedom which can be accorded to the individual as a social unit, and further that in respect of nations, it appears to be everywhere conceded that there must be a gradual growth towards self-government.

Not even the wildest enthusiast for the liberty of the child can in actual practice grant this maximum of potential freedom for the reason that the counterbalancing element, responsibility, is only in degree available and herein lies, I submit, one of the dangers of the moment. For in some cases the amount of freedom given is such that the corresponding responsibility weighs too heavily upon the light-heartedness of youth. In others the children suppose themselves to be their own captains, whereas in reality the compelling force is an indirect one and may be traced to external causes such as 'suggestion' on the part of adults or to the automatic working of the particular organisation of which they form a part, or again the field within which freedom is granted may be so limited that the scope afforded is insufficient to merit the name of self-government at all. It is I think important that we should at this stage of the movement examine the whole position and clear our minds of this confusion which leads to sophistry—the child being decoyed along by a false belief in his own freedom. And we do not perhaps distinguish with sufficient clearness between what may be called mechanical or external freedom and the freedom of the spirit. All true education since education began has taken for its ideal the mastery of the spirit over the things of time and circumstances. Ours is no new quest, but rather the re-affirming of this permanent truth in a notation appropriate to the age. But are we not over-preoccupied with th

rotation itself? Is there not too much importance attached to the child's control of its mere circumstance? We should not seek freedom for the sake of freedom, but instead that balance between impulse and will which alone permits of the child's harmonious growth.

For since the extent of a man's responsibility is determined by his knowledge, it is a canon of educational science that the child's responsibility and therefore his measure of freedom should be allowed to proceed *pari passu* with the growth of his knowledge, and to those who ask at what age self-government can begin I would answer that it is twin-born with intelligence. My own criticism would rather be not that the child's responsibility is recognised too early but that it is kept confined within too narrow limits instead of being exercised at all possible points at which his consciousness impinges upon the world around him.

After many years of teachings and much experiment, my present view is that there is no one method whereby freedom may be made possible for the child, but that not only must each school find its own means of approach, but each school must at different times adopt within itself a widely differing technique and at the same time even be prepared to find that opposite methods are required for different groups of its pupils. For instance, while one or more Forms may best realise their independence freed from the restrictions imposed by a time-table, yet others, inert under the absence of a definite framework, will respond to class teaching and particularly in those subjects in which deduction is predominant.

But whatever our method it is in the last resort alone in the search for truth that we attain to that mastery of the spirit which is our goal. The truth shall make us free.

M.X.

**MISS I. B. KING, Co-Principal, St. Christopher Co-educational School, Letchworth.**

Many members of the teaching profession timidly ask themselves and others: How far should self-government go? Can children settle everything themselves? Further, is not self-government giving children responsibility prematurely?

It is quite obvious that every child is not ready for free-discipline, for until self-discipline is learned, there can be no free-discipline, hence there is no doubt that a difficult moment must be faced, when the decision is made to change from the old order to the new. The transition period is bound to be chaotic unless the change be carried out with the greatest care, with delicate handling of individual cases. A sense of humour carries both teacher and child over many a difficult passage, and helps to establish mutual sympathy. There is no necessity for this transition period where children begin with the Montessori method; the trouble arises when they have been started along lines of repression and strictness, over-awed by the personality of the teacher, and crushed by the weight of the pedagogic superstitions of the old regime.

The difficulties arising from these unfortunate circumstances may be soon overcome if a child be launched into an atmosphere of free discipline under the age of ten, or thereabouts; it is impossible to make a hard and fast rule as to age, especially if the new atmosphere into which the child is transferred be one of strongly established free-discipline,—in this case there comes into play a child's wonderful power of adapting himself to environment, and he insensibly falls into line with his companions. If the experiment be made with a group of older children taken together, the probabilities are that for some considerable time they would find it beyond their capacity to understand, and adapt themselves to their new environment, and the immediate result would probably be a period of license.

In the case of making the change in a whole school, my own experience is that at first it is wiser and kinder to introduce the methods of free-discipline in small doses, the dose being gradually increased, as it were, by geometric progression.

Mr. MacMunn has explained the two systems of child-training, which he calls respectively Evolution by Imitation and Evolution by evoking the Creative Faculties. There can be no doubt in the mind of the true Educationist, which of the two plans is the more profoundly educative. One of the points arising out of the practice of

free-discipline that has occasioned real anxiety in the minds of teachers is the fact that there is generally to be found in a School some few individuals with a tendency to take their responsibility too seriously, with the result of damping down their natural *joie de vivre*. I find however that this difficulty only arises when such children, owing to their inexperience, assume more than their legitimate share of responsibility. This is a point where the teacher should intervene, or better still, by wise prevision guard against the mistake arising in the first instance.

I do not think it either wise or kind for a Head, or the Staff to stand apart from the pupils in the organisation of a school. All opinions should be voiced, and all alike learn to yield to the majority. I, personally, have found that this is an admirable basis on which to work. In my own school we all stand shoulder to shoulder, make mistakes, and make successes, but as one. I have proved that when this method is adopted, a living tolerance results that is a binding force throughout the whole school.

**NORMAN MACMUNN, B.A., Tiptoe Hall.**

(Author of "The Child's Path to Freedom.")

#### AFTER EIGHT YEARS OF IT.

I am asked to write of children's self-government. I have almost forgotten, so far as practice is concerned, any other sort of child government, but that does not mean that the ways of it are easy to pass on in a usefully brief form to others. I found the 160 pages of my "Child's Path to Freedom"\* all too few to get where I wanted to—so what am I to do with two or three? Perhaps after all I will leave history alone and deal with the crucial facts that emerge.

You cannot "give" self-government. That comes, or it doesn't come. You can give freedom—or you can if you really mean to; and then self-government will come if it is necessary to the children. If it is not necessary to them, you'll go through every stage of anarchy till you come to the individually ordered anarchy

which for children under 12 I like best of all. I don't mean, madam, the anarchy of misplaced clothes or torn books—for the young anarchist is at least and at last quite as ideally disposed on these points as the young legislator. Broadly speaking, children under twelve live best without, and children over twelve with making laws. Young children seek their heaven from within—older children from within and without.

Autonomy cannot be localized if it is to be emancipatory, and formal autonomy without spiritual freedom is a worthless compromise. It must be sincere—a much harder thing than most of us imagine. You must not pretend to yourself that you are making your children free by asking them to confirm *en bloc* a string of your own proposals—and if your pupils are inclined to vote themselves spartan-wise into hunger and cold and impossible toil, claim a vote (then only) and join the self-respecting minority. If there is no voting, suggest the comforts and leave the children to arrange their own pains.

Be respectful to a child even if you think he is a fool or a knave. The "swank" needs flattery, not "setting in his place." If you find yourself looked to excessively, play the clown for a moment and get respect as a fellow-rebel instead of as a half-hidden autocrat.

Real autonomy can only be associated with activity. The fish isn't free when he is lying on the grass, or a manx kitten on a bare floor without even a tail to play with. Work in season and out of it against collective teaching.

If the child is to be free anywhere he must be free everywhere. My present boys claimed and received perfect freedom to work out their own religious services—which, to my mind, happen to be spiritually beautiful, though that is not the point. If they had been ugly, my faith in freedom should have convinced me that they would be beautiful in time.

Tell the children something of the miracles wrought by freedom—they will soon find others in themselves. Let them realize—as they so quickly will—the mad wastage of our prison system, the folly of our treatment of the insane, the inner goodness of the evil. Let them think of the

\*London: G. Bell & Sons, 1921.

"naughty" child as simply not well—supposing of course, that you are not putting before your children things of scant interest to a healthy child-mind.

Always come in a minute or two late and get the children used to getting to work by themselves. This and other absences are the real test of your auto-didactic provisions. Resent nothing but deadness—for even disorder is mountains higher than that; and let that resentment include yourself, and "get busy" to put your side of the matter right.

Be a man or woman of the world and not a functionary. Mechanical tricks of a calling should be sought for and eliminated. With young children be either mannish or effeminate—but try to be your whole self with all its wonderful and range of moods and sympathies. Don't pretend to wear either a crown or a halo. Be conscious all the time, even to the movement of your hands and every feature. Control your whole being centrally and be deliberate even in your mirth—sincerely deliberate in every form of self-expression. Good intentions without expression can never set free. Freedom has interactive messages which require technique (incommunicable in words and learned gradually by experience) for their conveying. All children but only a very few grown-ups have it ready to hand. Freed children always tell me that they know "free" people at a glance wherever they may be—but the free people they recognise have learned the technique of self-expression in the school of life. I know "free" people who would deceive most people for a week of fairly close association by their lack of all power to convey the real trend of their nature. This, I think, rather than any hypocrisy on their part, is what prevents many teachers, full of the deeper religion of freedom, from securing real psychic emancipation in the children in their case. They feel it all, but they can convey nothing. It is of little use being sincere, if your sincere message is "mutilated in transmission."

"It is, then, artificial." Only by an abuse of the word. And I hold that, apart from other considerations, the teacher will merely exchange complexes with his pupils if he lacks this deliberate and personal expression of his inner nature. To feel

and see the truth is very far from telling the truth. And we must express as well as know and feel the truths of our freedom.

All this does not give some teachers that ready method they would like for attaining child self-government. But no such single method exists—and all that we can do is to be deliberately emancipatory and let the forms, if any, come from the children.

Let me add this negative note. The first preliminaries of real autonomy demand inexorably the simplification of curricula, the abolition of collective examination and the creation of a new and more psychological environment. Neither the children nor the real lover of freedom will ask at the same moment for autonomy and for Tsardom. The whole trappings of Tsardom must go before autonomy can have a real chance.

**MR. J. M. MACTAVISH, General Secretary, Workers' Educational Association.**

"No reception without reaction, no impression without correlative expression," this is the great maxim which the teacher ought never to forget."

This pedagogic truism underlies and justifies the demand for self-government in our schools. To ensure that there will be no impression without expression, nothing other than the sorted experiences of the pupil should be permitted to intervene between the stimuli and the free expression resulting from the stimuli. The expression may be bad, but better a bad expression than no expression at all. Expressions come back as impressions recording on memory the result of behaviour. This we call experience, which, in turn, guides behaviour.

The business of the teacher is so far as possible to understand the native, reactive tendencies of his pupils, to select and provide the right sort of stimuli, watch results, and then rearrange the stimuli as results prove advisable.

The only inhibitions operating in the mind of the pupil should be stored experiences acquired through the free reaction of the mind to its environment. Inhibitions arising from mere obedience to the orders of the teacher prevent expression and cultivate a slavish habit of mind.

Self-government in schools, therefore,

means providing a carefully selected environment for the pupils and complete freedom to express the impressions received from the stimuli provided by the environment. The principle holds good through all stages of the educational process, but the methods of applying the principle must vary from stage to stage.

Since the interference of teachers in an authoritative capacity tends to repression rather than expression, a method has to be devised that will establish and maintain orderly co-operative discipline. This method is called self-government. Under it the pupils set up their own code of conduct and honour, make their own rules and laws, and experience has proved that, once the initial difficulties have been overcome, the pupils are far more susceptible to the standards of conduct and honour set up by their own groups than they are to those imposed by the will of a teacher. Inasmuch as the pupil shares in the good government of the group, his innate tendencies are not repressed; on the contrary through their being harmonised to the will of the group, the group itself becomes a powerful stimulus to conduct that is in accord with the welfare of the group. Further the group provides opportunities for team work, thus cultivating a sense of responsibility and developing the co-operative spirit.

Self-government in schools raises the practice of teaching from kinship to the drill barracks to kinship to the fine arts. To write about it is easy, to practice it is difficult. Our educational traditions and organization are as yet ill-adapted to it.

Yet the greater the difficulties overcome, the more the teacher proves himself master of his art.

### MISS ALICE WOODS.

In giving an opinion on this subject, four questions arise:

(1) In what kind of schools should Self-Government be introduced?

(2) Under what circumstances should it be introduced, or possibly avoided?

(3) What are the special difficulties and dangers involved?

(4) In what respects do we expect a genuine improvement on old methods?

My reply to (1) is that there is no kind of

school into which self-government may not be introduced with advantage provided that the children are old enough. I do not think it feasible to leave children under 10 or 12 to make their own rules. Childhood is inexperienced and has not yet a fully developed will. We can give constant choice but not full control.

(2) It is difficult to say how far permanent success will be insured as the experiment is still in its infancy, but the failures that undeniably exist point to certain circumstances that are not favourable to its introduction. Failure is likely to take place when the scheme is introduced hurriedly from above.

There should be careful preparation of scholars, staff, parents, lasting even a year if necessary.

Failure comes too when the head is not genuinely in favour of the scheme, and also when it is introduced in spite of a dislike to the plan on the part of the pupils. At present it is in all probability easier to introduce self-government into elementary schools at an earlier age than is advisable in other schools as the home circumstances have already made the children very independent.

(3) The dangers naturally follow. There is a danger of enforcing Self-Government from our grown-up point of view, of stereotyping a form of freedom which we think suitable for the young, instead of patiently trying to get at *their* views. To me, it seems that this danger lurks in the Montessorian schools. We adults say "Because the apparatus has suited some children it will therefore suit all, and you shall all like it, and what is more you shall all do with it what we will, not what you desire."

Then there is the danger of too great haste in the introduction. Enthusiastic young teachers rush the system without counting the cost.

Again, there is a danger that the teachers are so incapable of putting themselves in the background that they let the pupils play at self-government only. They conceal claws behind velvet paws, and the children quickly realize that they are but taking part in a farce.

There is I think, a very serious danger that by too great haste, we manage so badly that chaos and muddle become rife and the

children themselves will grow up to resent their education, and they will bring about a swing of the pendulum in favour of rigid authority.

The chief difficulty will arise with parents who suspect us of Bolshevism. To meet this there should be many talks with individual parents. Meetings with parents as a body; addresses to them, explaining objects to be aimed at, and the changes of our time; and leaflets sent to the homes from time to time reporting progress.

Another difficulty is with the staff. They don't like to give up authority. They fear lest all respect will die. "My dignity will suffer." To those I would say "Your dignity can take care of itself." "If you are worthy of respect you will be respected, and the less you seek it the more it is likely to come." On the other hand the staff in its young enthusiasm, may say: "I won't be respected. I am no better than the children, rather worse in fact. I want to do away with all reverence, all respect, all looking up to me, and I won't even make suggestions to the young." To these I would say "You are fighting against nature. The young love to have to do with those who are different to themselves, more mature, fuller of experience, and you cannot help having had a greater experienced life, which at once puts you in a position, say what you will, of superiority to the child, and he will insist on regarding you as his guide. In doing away with force, we should never neglect guidance.

To do away with suggestion is an absolute impossibility. Every human being is silently making suggestions to other human beings every moment that they are in contact, and sending forth his thoughts too all the time.

(4) In regard to the improvements that should follow the introduction of self-government, the great tests are the increase in the sense of responsibility, the kindling of a desire for service, the subduing of the lower to the higher self in each individual, a determination to help the world to substitute co-operation for competition; and in the best self-governing schools I have visited I can confidently say that they stood these tests, and that they give the pupils more material for thought and bring about also a greater love of work, a greater

knowledge of life, a greater joy in beauty, truth, and love. "The fountain of good" in each child is being freed to "bubble up" ("Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig" —Marens Aurelius), and I would urge all teachers not to be afraid to abandon their habit of distrust in youth, but in the first place to trust and expect, in the second place to trust and expect, and in the third to continue trusting and expecting, and they will meet with their reward by helping to produce a generation that will grow up better than themselves.

**MR. P. A. BEST, Manager and Director,  
Selfridge's Ltd.**

That self-government is desirable both in groups as well as in individuals is very evident, and I feel that teachers in particular should be prepared to make experiments. I do not think that in the early stages of self-government children can settle everything for themselves, but they should be encouraged to refer to teachers, as elder brothers or sisters for advice and guidance when they reach a problem in self-government that they cannot tackle.

Self-government develops self-reliance and prevents children, old or young, from waiting for someone else to give them a lead before launching out on new lines. Unless self-government is practised in the schools it will be increasingly difficult for it to be introduced successfully in adult life.

Most of us have within us the fear of authority which inclines us to take licence when restraint is off, rather than to use this freedom unselfishly. Hence the importance of children being taught that freedom is not of necessity licence, but is most wisely and creatively used as a means for developing the group spirit.

#### **SURBITON HIGH SCHOOL.**

It may be thought that the uncharted country of Self-Government may very properly be explored by independent folk in private schools, or by Homer Lanes in new-fangled reformatories, but not by self-respecting, conventional, Government-Inspected High Schools. In such a school, however, the adventure has been embarked upon, the skies have not fallen and there is no thought of turning back.

Our Community is a Day School, numbering about two hundred and eighty children ranging from Kindergarten age to that of girls who sit for University Scholarship Examinations, and twenty-six whole-time and visiting mistresses. Long before any thoughts of self-government were abroad, our Head Mistress had created an atmosphere in which each individual moved as one of a large family, a separate personality that counted as much as any other part of the larger whole, and which in each Vith form girl developed, not into a type turned out in dozens, but into a citizen of marked individuality.

About three years ago self-governing methods were gradually introduced. At first they were confined to actual form business, and scarcely touched the school as a whole. Each form was free to adopt any method of government it chose, and most of them elected a head girl, a vice-head girl and a committee who met once or twice a week to discuss matters brought to their notice by ordinary members, and from time to time general form meetings were held for legislation and judgment of offenders.

We found at this early stage that the younger children took initiative more readily than the elder girls, possibly owing to the latter's self-consciousness and their longer training in the old military ways. They were late in taking the initiative and then became suddenly bumptious, and they were diffident about complaining of each other. Now, however, they have arrived at the community point of view. The other day girls expelled a member from committee because she had twice been late to meetings, and as an example of their initiative, they bring out a termly form magazine, collecting twopence from each reader for our school mission or any other cause they decide upon.

Many incidents of interest took place in these early days. Form Mistresses attending Committee or form meetings as ordinary members were amazed at the capacity for leadership shown by quite small children, and at their helpful suggestions, their sane judgments. Dark things, such as the consuming of lunch in a lesson, came to light and were swiftly dealt with, lessons were conducted and classes entered in registers in a witness's absence and constructive

work undertaken in lines described now in the Time Table as Free Work periods. On one occasion an Exhibition was arranged in aid of the School Mission, on another a Sale of Work for Save the Children Fund by a form whose average age was eleven. Occasionally a form has elected to do away with its Committee—there is no hard and fast law about organisation.

Later the need of a legislative body representative of the whole school was felt, and a Parliament was formed of the Vith form and the form Committees. This body meets monthly and can be summoned on any extraordinary occasion. No mistress is present, but minutes are kept and very real legislation is carried. Within the last year a further body has been evolved, a Legislative Assembly, composed of all the girls and all the mistresses and of which a girl is chairwoman. This assembly meets roughly three times a term. Quite tiny people at times make valuable suggestions; turbulent spirits find an outlet for their grievances; constructive measures are talked out and set going.

I have described the machinery of our Government. I pass on to consider some difficulties that arise or are thought to arise from it. A few members of the staff are fearful of the whole principle and manufacture what seem to others of us imaginary bogies. One, for instance, cannot tolerate what she calls the "one of the gang" theory; she is afraid that the children are getting an undue idea of their own importance, that they will adopt an "I'm as good as you" attitude if she does not reserve a minimum of authority. Since Parliament changed a rigid silence rule for stairs and passages into permission to speak with discretion, many who have not yet learnt self-ruling take liberal licence and in methods of conducting lessons a few of us are not as insistent as in the past upon silence and "sit-stillery," and some mistresses look askance at what seems to be a growing disorder. Another thinks that without the guidance of a mistress exercising kind though definite authority the children obtain no true estimates of right or wrong, that they will form habits of taking the line of least resistance, that they will acknowledge no God outside themselves.

Those of us who believe that truth lies



behind the principles of the New Psychology do not consider these to be real difficulties. The chief dangers seem to lie at our own doors. By mishandling the new methods we may withhold from the children what is their due. If we hang back and think that Self-government means letting them muddle along alone as best they can, the novelty may soon wear off, and the children prefer the ease of living under military discipline. If on the other hand, when they fail over and over again, we rush in and by exercising authority put matters shipshape, we upset the workings of evolutionary self-government. We are faced with this very difficulty at present. In old days a rigid silence rule held in the cloakrooms and each mistress policed her form there and gave offenders reports—then authority decreed that there could be talking with discretion, mistresses still policing. Later after self-governing methods had been introduced, the children themselves decided to ask the mistresses to cease from police duty, and replaced the rigid silence rule which is not being kept. We are hoping that they will go back to discretion.

Lack of time for the form meetings is a real difficulty. In initiating a Second Form into the new methods the writer trespassed culpably upon lesson time. 'Break' affords too short an interval and it is impossible to get the whole form together either at 8-45 a.m. or in the afternoon on account of train girls living at a distance. Time is wasted too at meetings, while the children discuss round and round a point, and it is not easy for the mistress to refrain from making so many suggestions that she virtually usurps the powers of perhaps a feeble chairwoman. Too much energy may be put into the discussion of details of order at these meetings rather than into constructive work. The writer has lately discovered in her own form a tendency to make a mystery over the actual names of offenders, and to spend valuable time in elaborating police methods by which their offence will be made physically impossible. She suggested that the willingness of the offender to remain mysterious showed they had not quite the self-governing spirit and she hopes for improvement in this respect, but there does seem to be some danger of confusing judgment of community law-breakers with tale-

bearing. Probably this only proves that the mistress is still very much associated in the children's minds with authority.

Occasionally one notes signs of strain on the faces of head girls and one feels that the burden of responsibility for the school may be thrown more heavily than before on not a monitorial but a conscientious sixth. Some enthusiasts object to form government by committee, saying that Representative Government is not self-government. Form Councils led merely by a chairman (this method was rejected, out of several proposals, by one form last week) would perhaps remove personal responsibility, but one feels that the school would lose if representative Parliament were thus wiped out of existence.

Of all our difficulties that which seems insuperable is the difference of personality there is bound to be among the staff, which causes very different conceptions of the self-government idea. The children, in consequence, pass perhaps rather sharply from one atmosphere to another from lesson to lesson and from year to year.

**MISS GERALDINE COSTER, B.Litt.**  
(Oxon.), Wychwood School, Oxford.

Our experiments in self-government, — and though we have been trying it for nearly two years, we are still in the experimental phase, — have all been conditioned by the fact that our children have never felt the need of it and frankly did not want it. We are a small school composed of girls of the upper middle-class of all ages from nine to eighteen, about half boarders and about half day pupils. For years before the principles of self-government had begun to make a stir in the educational world, we had been a community where individual liberty, absence of rules other than the ordinary rules of social courtesy, and freedom of movement indoors and out, had been the order of the day. We were a benevolent autocracy, and perfectly contented with things as they were. The staff were not contented, because lack of initiative, slacking about in spare time, and cheerfully selfish individualism were turning the school into a land "where it was always afternoon." The staff did not know quite what steps to take or what pitfalls to avoid, so in despair it tried by exhortation to

arouse a desire for self-government. As might have been expected, the enthusiasm aroused was of the feeblest. It resulted in four or five prefects being elected by the school. After one term's trial we roused ourselves sufficiently to abolish the prefect system by vote, on the score that "this school has never had policemen before and does not want them now. We prefer to look after ourselves."

After a brief interregnum the staff once more goaded the children to another experiment, and the well-known school council system was tried. This turned out the fatal kind of half-success that is worse than catastrophic failure. The council behaved like a good-natured dog who will fetch a stick to please you if you insist on throwing it, but feels in his heart that the afternoon is too warm.

The staff fully realised that the root-trouble lay in the fact that the wish for self-government had been super-imposed, instead of spontaneous,—i.e., there never had been any real wish. Things were at a dead-lock when Mr. A. S. Neill came down for a week-end. We were in quarantine for mumps, and bored to extinction; and in half an hour he had started a blaze of enthusiasm for "the real thing this time," which is bidding fair to burn into a steady fire at last. We found on consideration that we disagreed with him in most things, but that merely added fuel to the blaze.

At present we are going through a second school council phase, but a very different affair from the first. Some of the truths we have gleaned from experience are:—

1. That we have not yet found a suitable place in our scheme for our children under twelve years old. They do not seem capable of self-government on the same lines as older children.

2. That government by a school-council is not self-government. We feel that if the school as a whole insists, as it tends to do at present, on regarding the Council as existing for the purpose of relieving the bulk of the school of all personal worries and responsibilities, we are, in the jargon of the day, merely exchanging a mother fixation for an elder sister fixation.

3. That one of the greatest difficulties in a school like ours is to make people realize what freedom is. We are like a lot of canar-

ies who cannot understand the meaning and implication of the open cage door.

4. That a school meeting is nearly always fatally ready to side with the last speaker.

5. That voting by a show of hands seldom gives the real opinion of the school on a controversial point, because a large number are content to watch and vote with the majority.

**MISS E. P. HUGHES, M.B.E., LL.D.,**  
late Principal, Cambridge Training  
College for Secondary Teachers.

The word "Self-Government" is unfortunately used in two different senses—1st the pupil governing himself at any rate for a short period and within certain boundaries; 2nd the pupil taking a share in the government of the community.

Madame Montessori has developed wonderfully the first kind of self-government for young children, and her classes show us vividly that children work under these conditions with great enthusiasm and vigour. This kind of self-government develops initiative, love of work, capacity for hard work, a moral power which can only grow rapidly in a state of freedom, a great widening of interests, etc. Some day rightly trained mothers and nurses will utilise Montessori principles before school age begins and at home during school age. No time-table can be satisfactory in which there is no time for private individual work carried out under conditions of great freedom.

But we are much more than individuals. Each of us is a member of a community or rather of several communities; and one of the most difficult and most educative kinds of work is to share in self-government in the second sense. It is of the greatest importance to utilise this kind of self-government in school, and to give the pupil an opportunity of helping to make laws and regulations; to administer them; to try, convict, and punish appropriately the culprits who break them; to choose representatives and governors and to learn to estimate their worth, and shortly to perform the different kinds of work which fall to the active citizen. This form of self-government is more educative than the first. It develops co-operation, knowledge of human

nature, a realisation of the necessity and value of law, it creates a sense of responsibility, a love of justice, a clear consciousness of the claims of others, widened interests and a broader outlook than merely what is personal and individual, a realising that there are two sides to every question, etc., etc. But this form of self-government has another value in addition to a purely educational one. Our pupils are embryo citizens and we can train them through self-government to look at their citizen duties from the right standpoint, and to gain knowledge and skill which will be of great use to them as citizens in the future. Also most social reformers of to-day are turning more and more to the school as the place above all others where the wrongs and the evils of the adult world can be most effectively set right. Some of us think that it is vital that the home should be included and that even a certain amount of self-government should be introduced. Hence self-government in schools is highly important to the Social Reformer. Many teachers still fear to introduce self-government. They urge that it takes up too much of the children's time, that it may produce chaos and disorder, that obedience and discipline and not liberty and self-government is what the world most needs to-day. These doubts and difficulties can easily be removed if a few general principles are accepted.

(1) Self-government should not be introduced suddenly. Liberty may be a curse or a blessing and it should be introduced carefully and gradually. The capacity for realising responsibility shows the capacity for using freedom aright and being capable of joining in self-government. A little self-government of this second kind can be given between 10 and 12 years of age, but the special period for it is the adolescent or secondary stage from 12 to 18 and the amount of self-government should constantly increase as the pupil rises from class to class.

(2) In some schools self-government does not mean the making of laws, etc., but doing a good many tasks which take up much time, are often a grave anxiety and cause of worry to the pupils, and which otherwise would have to be done by the teachers. This is not true self-government in any sense. If the children are trained

on self-government of the first kind and the government of the community is well organised it should not interfere seriously with school work. If the teachers of the school are included in the system of self-government as a kind of second chamber in the school Parliament they can demonstrate admirably that they also are under law; can show by conduct as well as by words the right principles of citizenship, and can influence public opinion constitutionally.

(3) It is obviously an advantage to copy as far as possible the customs of our national citizenship, e.g., to vote by ballot, to choose representatives, to form committees to divide the work, etc. It also seems desirable for the class to represent municipal local governments and decide what concerns them only, and for a school parliament to decide all matters concerning the school as a whole. It has been suggested that an inter-school parliament would help the pupils to think of the world outside their school, and certainly some kind of link between a secondary school and the primary schools that largely need it, would also be a distinct advantage.

(4) It is essential that if the pupils make a mistake, e.g. choose bad representatives, or make foolish laws that they should not be allowed to alter them for a given period so as to realise their mistake vividly by sad experience.

(5) It is well to demonstrate to the pupils the special advantages of the school community, e.g. their great freedom, they can make any laws; they know one another and their conditions at first hand. They need not trouble about the market value of work or any financial troubles, etc. It is very stimulating therefore to try occasionally some civic experiment which as yet has not been tried in the adult world outside.

A foreigner, who has spent a day in a good London Council School, remarked as he left the building:

"I am glad I know something of your history and of your government, otherwise I never should have imagined you were preparing in that school citizens for a democratic self-governing country. The teachers were autocratic, and I saw no self-government."

Our famous big Public Schools are noted for their self-government, and now that the

Scout and Girl Guide movements are spreading self-government quickly it is to be hoped that this soon will permeate our schools thoroughly, and thus emphasise that schools are not so much factories of knowledge but rather communities where we may learn to live aright.

**MR. GEORGE LANSBURY, Editor,**  
**"The Daily Herald."**

It is impossible for me to write anything very intelligent on the subject of self-government in schools. But my opinion is that we know so little about children that we ought to proceed along the lines of experiment.

Children differ quite as much as grown-ups. I know that when I was quite young I helped to organise a "round robbin" to our master. There was a sort of precociousness about that which the old boy was amazed at. But tens of thousands of children at that age—which was about 10—would do that sort of thing to-day without turning a hair, and none of us would be much surprised.

Further, the question as to fixing an age when to start, is one which ought always to be flexible so as to allow of the differences of temperament, etc., in children.

As to the amount of self-government: here again it is a matter for the individual child. One child can be left alone and it will get there at the end, whatever happens. I remember a school master talking to me about two boys who were brothers—one of them, he said, was always certain to be in at the finish and at the top, while the other was all uncertain, and needed very much more attention.

Finally, speaking both as a parent and one who has helped to manage schools, and is helping to run one now, I would like to say that in my judgment none of us, not even the most clever, have begun to understand how to educate either our children or ourselves. When all the methods have been tried and everything has been said and done that modern people do and say, the fact remains that education should consist of bringing out of a child the talents that are hidden there, and, as far as I have been able to discover, no school or system really does this.

**MR. J. H. BADLEY, Headmaster,**  
**Bedales.**

What is meant by self-government in a school? There are those who, when holding forth in the "playing-fields-of-Eton" vein, apply it to the Prefect system in the Public Schools, though there is little real self-government in a system which merely delegates authority to a selected few who (their own privilege apart) are only putting into force laws in the making of which they have had little or no share, and the rest none at all. It is used more justly of putting into the hands of a form a greater or smaller share in the class-discipline and the making of class-room rules; with which is usually associated some degree of choice of the work to be done and of the method to be followed.—our old friend 'self-activity' modernised and re-embodied in the various activities of 'Play-way' and 'Laboratory' methods. Experiments in this direction are now, one rejoices to see, becoming fairly common. Some few have gone much further, in attempting complete self-government throughout the School, leaving to the children the establishment and maintenance of order, the making and carrying-out of rules, the choice of work, the dealing with defaulters and all such questions of school government. Schools in which self-government is as complete as this are, naturally, few in number. They are experiments of the utmost value, as showing most clearly the conditions and the results of self-government and how far faith in children can be justified; but it is evident that, even if they prove to point the way to the schools of the future, it is neither possible nor desirable to attempt, in the great majority of schools, so revolutionary a change. For that conditions are in most cases adverse, and faith, and the experience needed to make it a practical thing, are lacking. Most teachers would shrink from changes, which, suddenly brought about, must at first produce a state of anarchy; and though there are some who advocate a period of anarchy as the surest means of attaining a real self-government based on experience, not many would be willing to risk so much at the outset. It is therefore by experiments of a less extreme nature that advance in the

Direction of self-government is more likely to come; and for this reason a brief outline of some experiments of this kind in a school of 300 boys and girls of ages ranging from 11 to 19 may be helpful to those who are ready to believe in self-government, but are still in some doubt as to how, and still more how far, it can be put in practice.

At Bedales, as long as the numbers were small there was no special machinery of government and no code of rules. As the numbers grew rules were gradually made and, later, prefects were chosen from among the older boys and girls to see that they were observed and to take charge, so far as it was needed, of all activities except those of the class-room, and this still remains the outward form of government here. Meanwhile various bodies grew up, as the outcome of special interests or special circumstances, such as the Fire Brigade, the committee which runs the school paper, another for organising entertainments, and so on, which carry on their functions independently in the main of the school authorities. The next step was for the different forms to have the management of their out-of-class affairs, usually, but not always, under the presidency of the form-master or mistress; and latterly this has been largely extended to matters of class-work also, more individual work, with more freedom of choice and arrangement of time, taking the place of most of the class-teaching. Different dormitories also can also make their own plans for carrying out the general dormitory rules; and at meals the separate tables are left, some entirely, some for a part of each week, to see to their own orderliness.

These are some ways in which self-government can be encouraged the more easily as they apply to units of moderate size. We have also done something toward applying it on a larger scale, not by suddenly doing away with all the rules and traditions that have gradually grown up with the growth of the School, and leaving children to find entirely afresh their own ways of establishing ordered activities, but by calling them into council and by letting them take a responsible part in making the laws as well as in carrying them out. Thus at times we have had special meetings of the whole school to decide particular

points as they arose, or to discuss the more general questions that underlie all government. On occasions, for instance, when some particular fault has become common in the school, the matter has been discussed at such a meeting and the way of dealing with it left to the decision of the School,—the only guidance required being, usually, the suggestion of some modification of over-severe measures. There have also been discussions on how far it is possible to do without rules, and when they are needed, so that all the school may see something of the reason for them even if it does not seem possible to let the need in each case be learnt by personal experience of anarchy. It is not, of course, possible, even if it were advisable, to have these whole-school discussions frequently; but in order that as many as possible may have a real and continual share in making the laws under which they have to live, there is a permanent advisory council—the School Parliament—to which each form every term elects two representatives, a boy and a girl, and of which certain members of the Staff are also members. This body meets at regular intervals and discusses any questions brought forward by any of its members, or suggestions sent in by others; these are either decided on the spot, or, after discussion, held over for further consideration; a distinction being made between questions that can be left entirely to the School, and those that must be decided, after learning the wishes and feeling of the school, by myself. At the beginning of each school year all the school rules are submitted one by one to the School Parliament, and retained or discarded or altered as may seem best.

In these ways all can feel that they have some share in making the laws as well as in settling how they are to be administered and how failure to observe them shall be treated; while at the same time, by the means before mentioned, they have daily occasions for practising the self-control which, rather than any machinery, is the essence of self-government. Machinery of some kind there must be for the maintenance of order, which is the first essential of communal life; but we do not want to make it attractive for its own sake, at the risk of forgetfulness of its purpose; nor

yet elaborate, at the cost, sooner or later, of unreality and boredom. Freedom within clearly defined limits of necessity is the law of life; and at school, too, while we want all the freedom that is possible, the limits must be there, though the settling of them will vary with our wisdom and our faith. Children cannot settle everything for themselves; but, if given the opportunity, with some guidance to be had for the asking, they can settle much more than most of us are inclined to think until we try the experiment. Just what they can best settle for themselves, and how far, at any given age, the freedom can be extended, is still matter for trial by each one of us in our several ways.

#### EXCERPTS FROM ST. GEORGE'S MAGAZINE, HARPENDEN.

##### The Property Court.

*December, 1919.*

At the beginning of the term the Headmaster . . . proposed to collect a list each week of all damage done to property by the School, and if it reached more than certain proportions the Wednesday half-holiday would be taken away. He did not regard this as an entirely satisfactory plan, but he would continue it until the School produced a better.

After one half-holiday had been lost an alternative—who shall yet say a better?—plan was produced in the shape of a permanent commission to investigate damages, and a weekly court of justice to try and to punish offenders.

Week by week the court has sat, and week by week the cases have become fewer in number and less serious in character. . . . The Captain of the School sits as president, and is assisted by two recorders . . . . The President announces that "A" is accused of such and such an ill-deed, and asks "B" and "C"—witnesses previously warned by the commission—to state what they know about the case. He then asks if any member of the court can give any further evidence. Each witness, after giving evidence, may be questioned, first by any member of the court, and then by the accused. After all evidence and cross examination, the accused is invited to make a statement, and, finally, before

judgment is given, any member of the court may express an opinion on the case. The court votes publicly as to whether or not the accused is deserving of punishment, and the President decides at leisure what the punishment is to be. . . . An accused freely gives evidence against himself, and does not endeavour to defend actions if he considers them to have been wrong; there has never yet been any attempt on the part of an accused to quibble or to disguise the truth. All this probably because there is no one who is trying to get him condemned. For the same reason members of the court can give evidence without suspicion of injustice. .

##### The Property Court Redivivus.

*December, 1920.*

A year ago it was pointed out that we should only be able to claim complete success when the Court became a dead letter. . . . The fact remains that the Property Court has been reinstated this term. The weaknesses were (1) the position of judge proved too heavy a responsibility for any one pair of shoulders, consequently (2) judgment had often to be suspended and the decisions were not always published; (3) only cases of known offenders could be tried; (4) the proceedings were in some respects too formal: the appearance of a prisoner at the bar tended to prejudice the issue, as a rule in the prisoner's favour.

At the beginning of this term public opinion on the rights of property seemed to be as lax as ever. It was decided to ask the School to elect a committee to be completed by representatives of the Staff, which should at once draw up the constitution of a new Court. The Court was to take cognisance of all questions affecting the property, private and public, and especially cases of damage, neglect, extravagance, borrowing and lending. Its main functions were to discover offenders, to try offenders when found, to produce regulations calculated to check offences, and generally to raise the tone of public opinion in this matter. The functions of the Committee were to collect evidence, to preside at the meetings of the Court, and to present cases of offences to the Court. . . .

The procedure decided upon was that



century. Like most revolts it has the irresistible force of accumulated repressed impulses behind it, and is certain to overshoot the mark. To sweep away decayed and unnatural systems and the paralysing wrappings of tradition and red tape, violence must be done and even natural laws may be broken but we need not fear that excessive fervour and enthusiasm will not be tempered by experience and common sense in the course of time.

As one who for seventeen years has experimented with all degrees of self-government from the Prefecture appointed by the Headmaster to a sort of school communism in which in the matter of government, staff and pupils had equal powers, I have collected a number of problems and doubts which may be worth mentioning in this discussion.

One who has a steady passion for freedom, both in personal matters and professional work, is apt to regard this as a natural and universal characteristic of teachers and pupils. This is an error. True those reformers who introduce and encourage self-government at great trouble to themselves are naturally of this class. But a little careful observation shows that many more—both teachers and pupils—lack this passion. Freedom means responsibility, self-government, hard work with self-restraint, and self-sacrifice, the loss of freedom (of a lower but more comfortable order!) and consequently discomfort, and perhaps unhappiness. Not being ardent souls (in this matter) though they may catch fire in the general conflagration, they soon "fizzle out."

Moreover even the ardent souls become exhausted and discouraged if treated to a surfeit of freedom. Less consciously and precisely they feel what Wordsworth aptly expresses in one line. "Me this uncharted Freedom tires." In short, freedom is always a great responsibility, it may involve great expense in time and trouble and give little satisfaction in return. It may be like an entailed estate on which we have no desire to live, which brings in little income and which we are obliged to keep in order at great expense!

Of course there are temporary motives which may attach to the desire for freedom, e.g., novelty and the desire to be in fashion!

These have considerable initial force but soon wear out. Unless replaced by more permanent interest they are apt to let our self-government down with a run. Emulation or competition, the reward of publicity and notoriety and many other external interests may play their part for a time.

What then do we—children and teachers—want? Is it opportunity?—opportunity to pursue our several interests, to do our work in our own way, to embark on the adventures that make life really interesting and valuable? Undoubtedly "opportunity is a fine thing." Not only opportunity to do some particular thing, but to do things. But what is the relation of the opportunity to Freedom and Self-government? Obviously some degree of freedom is necessary, but self-government is not. The benevolent autocrat may provide for better opportunity than self-government. A pure democracy may give rise to a most oppressive autocracy as we have recently seen. This frequently happens in schools. Before setting up any system it is well to be clear as to what we hope to get from it. When it comes to an end or to reconstruction we must judge its success or apparent failure by those aims. A Self-government scheme may fail miserably to give opportunity for the pursuit of certain organised interests. It may go to pieces and demonstrate admirably the limitations of human nature, the difficulties of self-government and the dangers of a democracy. This may be precisely the end we had in view. The history of nations and of schools suggest that democracies have very little real interest in government except so far as it touches their pockets or their convenience, that while they will struggle desperately for a right they are apt to become indifferent to it when it is won, and that they will suffer long the tyrannies provided they be democratic. They are too absorbed in their own personal interests and prefer a capable and benevolent autocrat—whether an emperor, a headmaster, or a prefect.

This is no reason for dropping self-government in schools. On the contrary. The lessons that democracy must learn can be learned only in practice; skill in leadership is acquired in leading; acuteness in



criticism and intolerance of misrule develop under mis-government. Above all the habit of self-abnegation which underlies all successful democratic government can scarcely be cultivated too young.

One of the primary practical difficulties is to give the government some real reason for its existence. Prefects and Captains, courts of honour and the like are excellent experience for the school, but bodies which exist mainly or entirely for ordinary disciplinary purposes are fundamentally (however appointed) instruments of a central and autocratic authority. Real self-government exists for some creative purpose—to provide, control, and protect some opportunities for a fuller, freer life. It is desirable also that the demand for such self-governed facilities should arise out of some real and commonly felt need. Thus the initiative comes from the class or school. Obviously so-called freedom and self-control which is imposed upon pupils from above, willy nilly, is no freedom but a species of benevolent tyranny.

Before the war the H.C.S. ran a very broad scheme of evening activities. While each had its committee they were very largely under the influence of the teachers. After the war, in a response to a general appeal, a still wider scheme was organised which ran from 2 to 8 p.m. on Friday. Pupils were discouraged from taking up too many activities, but all members of the school were free to join any activity and vote for or hold office in its committee. A great variety of combinations of teachers and pupils in control resulted. Some activities were controlled by pupils only, others had teachers in committee but holding no office (pupils were chairman and secretary) others elected teachers to the chief offices. A central council composed of one representative of each activity was set up and this appointed an executive committee.

General supervision of the school was practically in the hands of a body of voluntary supervisors who took duty in pairs for an hour each Friday. Since the ordinary school punishments (conduct marks and detentions) were not available, they were compelled in the end to set up a court to enforce discipline, and did so very effectively! This was perhaps the only

purely self-organising movement in the whole scheme, and yet it was in a sense tyrannical since these supervisors were voluntary workers who set up their court without asking or receiving the consent of the "citizens," much less at their command. But as a form of control arising out of a real need of the community and used for their good, it represents a natural stage in the development of self-government. Had the scheme continued long enough for some opposition to this disciplinary machinery to arise and the authority of the court to be challenged the self-governing community would have learned a very valuable lesson.

It ought to be explained that the Free Activities were not primarily intended for the development of self-government, but to provide opportunities for the pursuit of very varied, free interests. It was a good opportunity for experiment with self-governing bodies, but the complexity of the scheme and the large number of persons (370) concerned, made some well developed organisation seem necessary. While this was worked out in full school discussions it was rather abstract and formal and in several cases was not very live and effective. It was planned in advance of full needs and consequently was too much of a paper scheme.

What people want is freedom in the form of personal opportunity, not of self-government. When self-government becomes a condition of the enjoyment of opportunity then interest in it grows and the impulse towards it becomes very strong. An interesting case occurred recently. A senior form petitioned for the privilege of using the school and classroom at prohibited times. The benevolent tyrant expressed his desire to enlarge the liberties of his subjects, but pointed out that the rule had become necessary owing to abuse of the liberty in the past. There was nothing to show that it would not be similarly abused again. To meet this difficulty the Form Committee (the boy and girl captains and three others) were instructed by the form to safeguard the liberty. They were endowed with full powers to suspend or otherwise punish any pupil, and each pupil promised to submit to their decisions. The form was thus able to guarantee that the liberty

should not be abused. This is a trivial incident but it presents I think a true and natural order of development in self-government; an organisation evolved to meet a felt need and to overcome a recognised difficulty. Its sanction is not its disciplinary powers, but the fact that it can create and maintain opportunity or liberty. In other words this little governing body is expressly appointed to widen and maintain the liberties of the community. So long as it proves it has thus creative power, it will endure. But no form of self-government could last which was merely a police force. A prefecture which is disciplinary only is self-government in a very limited sense. They are instruments of the tyrant, instruments chosen, may be, with his consent, by their fellow pupils, but ultimately responsible to him and often enough far worse tyrants than he is!

In actual fact this little form committee is the headpiece and mouthpiece of the Form, receiving, shaping and raising the aspirations of the form in all directions. It stimulates the form's community sense, protects it from internal and external attacks; encourages and facilitates its efforts after the larger life and wins for it coveted liberties. It organises the form's enterprises and draws constantly upon the benevolence of the tyrant for its benefit. On its capacity to serve the form in this way depends the committee's power both in leadership and in discipline. Hence so much—almost everything depends on the presence of at least one energetic, enterprising, imaginative, and tactful spirit in the form. Such spirits are rather born than made though often they can be developed from obscure members into leaders.

## THE EDUCATION OF THE WILL.

### (A Montessorian's Conception of Self-Government).

What do we mean by strength of character? The popular conception is that of a man who does not change his course, who is not easily distracted, who does not swerve under pressure, who is undaunted by difficulties, who makes efforts, and overcomes obstacles. How to educate such a man? The popular idea is to make him

do as we wish, to force uncongenial tasks upon him, snatch away his pleasures, and point out to him the path of duty—hold out heroes for his emulation, point to others of his contemporaries who have greater prowess, encourage him to compete, punish him for his failures and mistakes.

From a certain superficial standpoint this may even seem a good course of "discipline"; as though to become inured to this mode of life is to become proof against the "shocks and trials of an all too wicked world." Undoubtedly, too, a man who succeeds in adult life has to manifest many of the same virtues, and suffer many of the same pains, as a child submitted to this *regime*. But there is one fundamental difference, which is commonly overlooked. The grown man who endures has some predominant purpose in view. He does this, as it were, of his own will. He is a free agent, who could have chosen otherwise had he wished. But with the child, what purpose has he in view? If he obeys us, it is *our* purpose. If he suffers, he has not chosen this suffering for the sake of a greater end. If he makes efforts, it is not to attain a goal, but to avoid a pain. What psychological parallelism is there, therefore, between his case and that of the man we have pictured?

When Columbus sailed for America, he was dominated by a mighty purpose, which permitted nothing to interfere with his aim. Columbus suffered, he made efforts, he was thwarted; but he won. Let us see if we can find any similar phenomena in the school.

Here is one. A boy brought up in a monastery, taught nothing but Latin and Greek, and intended for the priesthood, chanced to see one day a master teaching his pupils geometry with diagrams. The boy, who was then in his teens, and who had never before heard of mathematics, became filled with enthusiasm. He could think of nothing else, and do nothing else, he gave his parents and teachers no rest, he was denied; but he conquered. The boy's name was Galileo. Now when Columbus sailed for America, and Galileo studied mathematics, they were both free agents. They would not have been free had they been entirely prevented; freedom for them lay in following a natural bent,

Both, furthermore, performed acts of will, and presented the characteristics in life that we associate with strong men. Supposing, on the contrary, their impulse had been frustrated by the moral reproof so common in the school. "Curb your impulses my boy," "Beware of self-indulgence," and the like—or had grown up in the belief that all one wishes to do is bad, and that effort should be made to do what we dislike, clearly they would not have been free, their lives would have been diminished, they would not have exhibited the great and heroic acts of self-abnegation, effort and sacrifice, that made them famous, and the world richer. Their wills, in short, would have been broken, and not made. Hence we reach the conclusion that freedom is necessary for an act of will to become manifest. Now let me give some instances of will from a school in which the children are free. There is a little boy of four-and-a-half in a class I supervise who goes about with a fell intent. I can see his determination in every act. He glances at the blackboard, the goal of his ambition, from beneath lowered brow like an anarchist engaged in conspiracy. He feels the sand-paper letters daily, repeating their names darkly to himself. He does not clamour to write before he is able, as do some less well-balanced children. He makes efforts. He fills in his geometrical designs with care and precision. He resists numerous counter attractions that might disturb him. He is never to be seen rushing wildly to the window to watch the postman. He does not leave his work when someone misbehaves; often he continues it when the other children are singing. He manifests, in fact, the phenomena of will characteristic of great men.

Now what is to be the teacher's action in relation to these phenomena? Is she to distract the child from his aim in order to rivet his attention on herself? In doing so, she would play the part of King Ferdinand to Columbus. True, the will may become strong in surmounting difficulties, but only provided it *does* surmount them. Supposing she succeeded! Or is the teacher rather to reverence this phenomena as supreme, humble herself before it, and stand aside from its path; remove all obstacles and supply all needs, that the

child's aim (difficult enough as it is) shall be fulfilled? This is the "Primrose Path," we are told. If so, I never saw primroses more patiently, toilsomely, and steadfastly gathered.

Now let me tell of another child. Brian was a boy of five who, when he came to the school, had not the remotest idea of order. He knew neither the place of anything, nor its value, nor its purpose. He threw the breadknife in the fire, his train over the wall. When patiently recovered by an adult, he threw them back. At the least provocation he would bite, or scratch. There was in the classroom a dainty little Japanese cabinet containing cards for reading used by the older children. One day I was horrified to see Brian fingering this, fearing its destruction. More in defence of the object than in hopes for Brian, I gave him a precise little lesson on how to open and shut the frail swing-doors, how to grasp the knobs between finger and thumb, and to pull out the drawers without forcing them. To my surprise he responded to this lesson as he had done to nothing previously. He pulled out and replaced every drawer with the utmost care, and one could not help feeling that the cabinet was safe in his hands. He patiently removed the cards and was not satisfied till he had dusted not only each drawer, but the space into which it slides. Finally he put the whole cabinet together again in perfect order, with all its contents in place. At about this time he showed marked interest in an intellectual exercise, namely, learning to count by means of the "long stair." And mainly on account of this, and his little exercises in practical life, he began to develop an orderly disposition. Since then he has become an explorer of his environment. By making tests he has discovered what is good and what is bad, what is right and what wrong, the purpose and place of things. It was noticed that he often demanded to do exercises beyond his powers. He insisted, in spite of dissuasions, until a very precise lesson was given infinitely above his head. Then this curiosity ceased. He really wished to find out the purpose of everything in his environment. Now he has settled down and works contentedly at his own level like the other children. His whole

demeanour has altered. He is sweet-tempered, loving, and obedient; the former chaos of his character has given way to intelligent self-control.

In this case we were actually able to witness the formation and organisation of the will. Readiness to obey, or oblige, goes hand-in-hand with this process. There is a little girl who three years ago was a terror. She would stand in the middle of the room and shriek. The other day I had visitors and asked her to show them her reading game. She fetched her little cabinet and drawers, and placed all the objects on the cards. During the operation (quite a lengthy one) the other children began marching to music, and I noticed that she hurried a little in putting the last drawer away and replacing the cabinet before she went to join them. But not till the visitors had gone, and the teacher told me after dinner, did I realise what an infliction I had put upon her. She was the child who had asked for the music, and wanted it more than all others in the room! Yet there was no shrug of the shoulders, not the least sign of displeasure, when I asked her to do what at that moment she must have detested!

Thus the will develops by *functioning*, just like the power to walk, to think, or to concentrate. The first concern of the educator must be to allow it to function. But perhaps it has already become apparent that not all activities are of equal value in this regard. There are crises in development when respect is all-important. But at other times interruption matters not at all. The poet is not always composing, and between whiles the landlady may well present him with his bill. Indeed, the Montessori teacher may find herself in a sad plight if she does not *distinguish*. This, it seems to me, is one of the vital points of difference between the Montessori method and other attempts to apply self-government, which are apparently more logical and thoroughgoing. Yet logic in reality is safeguarded by the fact that all really vital activities are harder to interrupt than others which are less so. Observation and experiment, therefore, may determine them, apart from belief.

"Montessori" House,  
Harpندن.

## GOVERNMENT INSPECTORS IN A PRIVATE SCHOOL.

We have been weighed in the balance and found wanting; in other words two government Inspectresses have descended on our school and refused to grant recognition under the New Education Bill.

The School is an old School; its senior pupils pass into Oxford and Cambridge; its girls are known for their good manners and healthy outlook; they make efficient and conscientious citizens; but the pegs in our cloakrooms are only seven inches apart, while according to the regulations of the Board of Education, they should be ten. This is a serious error striking at the very roots of our School system and it is dreadful to think that we lived in total ignorance of it until two days ago. Then in the same cloakroom we have six wash-basins. The two official ladies by taking the number of pupils in the school, dividing it by five, adding on twelve and taking away the number they first thought of have discovered there should be eight; they have added a corollary that as a scholastic institution we rank very low. It was in vain we pointed out that most of our pupils come in the second touring car, escorted by the third under nurse maid and therefore we were not usually obliged to wash them as a preliminary to teaching them. This protest was dismissed as frivolous. One of the Inspectresses had a basilisk glare and the other an ingratiating smile; she was the worse. During the two long days they sojourned among us we found only one method of lifting the heavy gloom of disapproval which hung about them: that was to say the word "Syllabus," but they found the syllabuses (Syllabi?) we provided so few in number and so meagre in proportion that they soon relapsed into depression again.

It was my fate to escort them to the Kindergarten Room, which seemed to me full of air and sun and happy babies. They threw one all-embracing glance of disapproval round them and then: "Look at that chair," said Basilisk Eye. We looked at it blankly; it seemed alright. "That child's feet do not touch the ground" she explained pityingly. "Its an inch too short." "That might be remedied," put

in the Smiler, "by cutting an inch off the legs."

In two months that chair would be too short so I suppose we ought to keep the four bits and glue them on again when necessary. But if we are going to keep on cutting off inches and half inches and sticking them on I am afraid the legs will become very rickety. However we hadn't time to ask about that for they would not stay and see any more of the lesson; they were too upset about the chair.

An hour or so later I had a private interview with Smiler. She did not need any fresh information about me for all the staff had already filled up forms in duplicate stating what day of the week they were born and every detail of what had happened to them since, including their favourite pursuits and pastimes and the nominal value of their daily lunch. However I am very fond of discussing Education, though my partners at dances prefer to guess the colour of my eyes; but I was looking forward to a good talk with an expert. I hoped to get encouragement and new ideas. She said, "Have you read the pamphlet published by the Board of Education, No. B.K.2781?" She added, "You can buy it, price 2d."

I am still uncertain if I ought to have offered to buy it from her there and then; but I must say that if with all this talk of Government waste the Board of Education Officials have to cke out their salaries by a percentage on the sale of Government pamphlets the thing is a crying disgrace and the photographs of M.P.'s responsible for the state of affairs should be published. Anyway I took down the number and our conversation ended.

Basilisk Eye decided to hear me give a lesson through. It was not on the Time Table for that day, but by bringing the children down punctually from one lesson and cutting a quarter of an hour off their singing it could be fitted in. The Inspectress pointed this out to me saying "You will just get over forty minutes instead of forty-five." I said I did not think the odd two and a quarter minutes would make much difference to me, but this was a mistake. If I had prepared a lesson for three-quarters of an hour any number of

minutes less would upset the whole thing. "It would upset a *good* teacher."

She sat beside me facing the class with a face like marble and her eyes turned up to the ceiling. This distracted the attention of those of the girls who were Guides, because they thought she was going to have a fit and wondered which sort it would be and tried to remember if they ought to put a hanky between her teeth or throw cold water in her face. However in spite of this we had a jolly lesson and followed Napoleon from one triumph to another with breathless enthusiasm. One minute before the given time I reached the grand climax. "What," I cried, "was there left for Napoleon to do?" That galvanized the Inspectress into life. She took her eyes off the ceiling and made an entry in her note book. She read the note to me afterwards as her sole comment on the lesson. It ran: "Never ask a question without insisting upon an answer."

They acknowledged the girls had a good deal of knowledge and that what they knew they knew thoroughly but—there was that horrid business about the cloak-room and the washbasins. They could not possibly recognise us as a satisfactory school. I was escorting them to the door when one of my fourteen-year-olds stopped me to ask a question about Hardy's "Dynasts," which she was reading on her own in connection with the Peninsular War.

"At any rate they're very enthusiastic," I ventured. Basilisk Eye fixed me with a stony stare. "Very ill directed," said her lips, but her eyes added, "What is enthusiasm without a syllabus?"

## International Notes.

### BOLSHEVIK EDUCATION.

Soviet Russia is creatively active and is continually producing fresh forms of life. She is building for the future and therefore cares, in the first place, and particularly for the children.

"Jasnaja Poliana," Leo Tolstoy's estate and all the surrounding farms, have been converted into a Children's Realm; with the assent of Tolstoy's daughter, and his executor.

800 children of artisans and peasants are established in Tolstoy's house, on the estate of his daughter Taliana and in the manor house of his friend Tchertkow.

Here children's farms have been organised. The children, under the guidance of experienced agriculturalists, till the fields, those same fields that once Tolstoy ploughed. Here schools have been established where the spirit of the great teacher lives.

The children learn from Tolstoy's books, from the primer which he himself once put together. The teachers are pupils of Tolstoy. Everything which is taught in the school is permeated with the spirit of Tolstoy's teaching and morality.

Here we find a children's theatre, a children's museum, choir and various workshops—engineering, carpentry, locksmith's work, tailoring, etc. A crèche and kindergarten for the small children, recreation rooms, gymnasias, playing fields, etc.

The "Children's Realm" was organised and is maintained by the "Commissariat for Popular Enlightenment." This is the tribute offered by the Soviet Government to the memory of Tolstoy's genius.

The "Children's Realm" is governed by the children themselves; it is a children's republic, a children's commune, a Tolstoyan community of children. The children divide the work themselves, prepare the food—which is entirely vegetarian—themselves, and are themselves responsible for the maintenance of the things which did not belong to Tolstoy. The teachers interfere as little as possible in the arrangements of the children—the children enjoy complete freedom.

#### SELF-GOVERNMENT IN THE UNITED STATES.

How far has self-government been adopted in the United States? On the authority of the Teacher's College, Columbia University, New York, there is no existing information that can answer this question.

One can, however, obtain some general conception of its adoption. In 1912 the School Citizens' Committee of New York City, in which it then existed, was responsible for publishing the statement that

there were in the United States hundreds of schools organised under a pupil self-government plan; that the plan had received recommendations from school authorities in Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Virginia, Ohio, Indiana, Wisconsin, Nebraska, Minnesota, Kansas, Utah, California, and Washington; that in some of the schools the plan had been continuously in operation for ten years and the principles of the schools were unanimously in its favour.

The term "self-government" is a broad one, embracing many forms. As a term it is, in our country, in the literature and discussions along this line, almost ceasing to exist, being replaced by student or pupil co-operation, student participation, and similar terms.

In the form of the "honor system" which is self-government in only a particular aspect, the United States Bureau of Education, in a study of 125 American colleges and universities studied in 1913, reported that 123 institutions were trying the system, and in 117 institutions it was not in operation.

#### A SELF-GOVERNING SCHOOL IN GERMANY.

By Betty Demuth.

The Berthold-Otto-Schule at Lichterfelde, close to Berlin, is a real self-governing school. When I visited the school two years ago I had the impression that most of the members of the staff hardly understood what Herr Berthold Otto meant to give the children. They liked the free speech of the children, but they objected that the children learnt nothing, for the children had no instruction; they merely asked things, and talked the matter over.

This morning I betook myself to Lichterfelde. When I reached the school it was lesson time, and I could see no sign of children or chief. The school is a small building, consisting of a ground floor, situated in lovely playgrounds. I say that there was no one to be *seen* when I entered the corridor, but many people were to be *heard* . . . whistling, screaming, shouting, singing, speaking.

While I waited for the ten o'clock

Interval, I walked along the corridor. At one door I saw a notice pinned up. . . . "There is a lesson going on, and whoever disturbs it will be accused." Other doors had similar notices. The clumsy lettering showed that they were the work of children. A little further up I came upon a notice written on a blackboard. It announced that the lessons on *Faust* would fall out for some time, because the teacher wanted to attend a series of lectures that interested him.

At ten o'clock a little girl came out. I asked her where Herr Otto was. She thought that he was conducting a lesson and she went from door to door, peeping through the keyholes, but not daring to open a door.

At last Herr Otto came out. He welcomed me and talked freely about his experiment. He began fifteen years ago, and said that the administration had given him a free hand. He took me to a room where a scripture lesson was about to begin. There were eight or nine boys and girls present. I was told that there is no timetable and no curriculum. Some of the children asked the teacher to read them a story, but others wanted the scripture lesson. The teacher put the matter to the vote, but there was no absolute majority for a scripture lesson. The scripture adherents straightway left the room, and went out into the garden to play. Only four pupils were left, and while the teacher read them an old epic, the *Heliand*, they sat where they liked . . . on chairs, tables, heating pipes. I noticed that the children did not put up their hands to speak, nor did they stand up when addressing a teacher.

This lesson over, we went to the court of law. This court meets once a week, and two classrooms are turned into one by opening swing doors. Between the rooms is the table for the three judges, and three subordinate judges sit at a side table. To-day, the chief judge, a girl, opened the session by reading out the cases. The whole school was present, staff and pupils; witnesses and accusers in one room, lookers-on in the other room behind the judges' backs. There were three cases. One child had been rude, another had smacked a child's face, the third had

disturbed a class. The accused defends himself, and witnesses are heard. The accused is then sent from the room while the judges decide the punishment. The punishment is graded; minor offences are punished by confinement to classroom, docking of play, prohibition of talk unless during a lesson. The severest punishment is expulsion from the school for one day, and this is sometimes given to culprits who have evaded previous punishment. The accused is called back when the judges have agreed, and he or she hears the sentence. The judges are chosen by the children by secret ballot, and the adults interfere neither in the ballot nor in the punishment. I was told that even the parents of the children submit to the Council.

Following the court scene came a general lesson. The staff and pupils assembled, Herr Otto presiding. They talked of various things . . . change of lessons or teachers, arrangements for a walk and for going to a cinema or lecture. Then they asked Herr Otto questions on all sorts of subjects. He handed on the questions to the children, beginning with the youngest. To-day a Japanese visitor was present, and the children bombarded him with questions about Japan.

Later I had a talk with a boy. I asked him how he liked the school.

"I have been here six months," he said, "and I like it, but . . . (I suspected him of echoing his parents here you don't *learn* anything here.")

School being over, the children put the rooms in order, sang, shouted, and imitated Mr. Jap's tongue . . . truly a happy family.

To-morrow the children are to hold an exhibition. They have decided to charge a mark for admission, and to sell their products. I bought three drawings by a little chap of nine . . . engines, trains, steamers. They would not allow me to take my purchase away with me until it had been exhibited. Under the guidance of Herr Otto's daughter the little ones have made dressed tiny dolls, and all sorts of material has been used . . . old gloves cotton wool, ribbons, etc. There are illustrations of fairy tales . . . The Sleeping Beauty, Cinderella, and so on.

# Book Reviews.

**The Child's Path to Freedom.** BY Norman MacMunn, B.A.Oxon., Chief Adviser to the Children of Tiptree Hall, Author of the Differential Partnership Books, &c. (G. Bell & Sons, Ltd., 1920, paper covers, 2s. 6d.)

No more attractive presentation of the new ideals in education could be looked for, and even the most conservative head of the ordinary school will find here much with which he can agree. Yet there is no assumption that a half-and-half method is likely to produce the required results. "There is," says the author "no analogy whatever between the effects of partial and of complete freedom." It is the genial humour of Mr. MacMunn's treatment which saves the situation, and disarms hostile criticism, especially in the really brilliant and delightful chapter called *Concluding Amenities in Reply*.

Section I. deals with objections brought against the "Play Way" method, and demonstrates the nature of effects of the new or "free" discipline—not the least of which may be the development of creative genius instead of "the mechanical justification of the commonplace."

In Section II. we have suggested in outline applications of the new system to the teaching of various subjects. Competitive marks are condemned, and the practice of the "missing word game," together with "all sorts of little side dexterities that most orthodox people might consider trivial" is commended. Above all, Mr. MacMunn emphasizes the importance of keeping constantly in view the over-subject, "which is concerned with everything imaginable and reducible to analysis, classification, and synthesis, that is, with finding out what a thing is, putting it in its class . . . and joining it on to other things which it will logically connect."

The third Section brings us face to face with the supreme failure of modern education. "The schools have given us heroes to face death, but hardly one to show us how to face life." Here a word of criticism may be spoken. A recent work, Tansley's *New Psychology*, speaks of a combination of the two great types of temperament, the stable and unstable, as essential to human progress. It is possible that Mr. MacMunn is apt to undervalue the former type.

The cry of the book is for the recognition, encouragement and financial endowment of educational experiment. Why has the Board of Education no experimental and research department? Why is the most interesting work of this kind carried on perforce in holes and corners—the private school, or the isolated form of the public school—and ignored save by a small band of ultra-progressive thinkers? The hopeful view taken on this point by Miss Alice Woods in the last number of the *New Era* (pp. 132-4) is not borne out by facts. And, as Mr. MacMunn says, "it is high time that the experimenter (in education) was either admitted

to the same position he holds in regard to the other sciences, or else given full and convincing reason why he is not."

MARGARET L. LEE, M.A., Oxon.

**L'AUTONOMIE DES ÉCOLIERS.** Par Adolphe Ferrière.

C'est le grand problème du "self-government" dans les écoles, mis à l'ordre du jour par l'avènement de la démocratie, que nous présente ici Mr. Ferrière. Ce livre est une mine de détails précieux pour les éducateurs soucieux d'introduire la réforme dans leurs méthodes d'enseignement. Il contient une documentation abondante concernant le sujet, accompagnée de commentaires de l'auteur, dont la plume autorisée nous décrit les expériences tentées dans tous les pays d'Europe et en Amérique.

Après avoir insisté sur le fait que l'obéissance passive a empêché le développement de l'esprit critique et de l'entraide et est en grande partie responsable du marasme actuel de la société, il démontre la nécessité à une époque comme la nôtre d'habituer l'être humain à se discipliner lui-même. Il fait l'étude des enfants en liberté, petits êtres vivant la plupart du temps dans la rue, et obéissant à l'instinct de se grouper. La psychologie du "leader" est des plus intéressantes.

Puis nous assistons à l'évolution de l'organisation, se développant en stades distincts suivant l'âge des enfants. Ce sont alors les républiques d'enfants, formées de jeunes délinquants qui sont étudiées. Suivent les essais d'autonomie tentés dans les écoles nouvelles et dans les écoles publiques avec leurs succès et leurs échecs. La "Constitution" de certaines écoles est donnée dans son entier.

Il ne s'agit pas ici de vagues théories mais de la mise en pratique de l'autonomie étudiée de près par l'auteur qui termine en exposant les avantages et les inconvénients du système. Il conclut son utilité, à la nécessité, laissant l'éducateur libre de considérer les circonstances locales pour choisir les moyens de l'instituer.

Ce livre est à recommander à tous les éducateurs; c'est un véritable flambeau qui éclaire la question du "self-government" sous toutes ses faces.

M.S.

**"Educational Experiments in England,"** by Alice Woods. (Principal, 1892-1913, Maria Grey Training College, London). Methuen & Co. Ltd., London, 7s. 6d.

This book is written by one of the Old to whom it is given to "dream dreams," brighter even than the "visions" seen by the Young, and more hopeful of fulfilment, for they are woven out of truth, and knowledge, and courage—out of a lifelong determination to see things as they are and a belief that out



of the past shall grow "a new heaven and a new earth."

The book divides itself into three parts. The first contains a racy sketch of the educational aims and practices of Mid-Victorian times, and an illuminating study of the growth in the last forty years.

The second part of the book is that most directly concerned with the experiments now being made in all sorts of schools, colleges, and communities.

The third part consists of two chapters, "Comments on Experiments" and "A Vision of the Future."

Perhaps the most arresting portion of the book is the short essay entitled "The Progress of Psychology" contained in the first part. We can never too often be reminded that "All human beings are alike driven by their instincts, full of racial tendencies, all are also seeking the same goals of truth, beauty and goodness. It should never be forgotten that the aspirations and yearnings of human beings for a higher, nobler, life, are just as much a psychological fact of their sub-conscious or we might say their supra-conscious lives, as these hidden retrogressive turnings towards infancy, or towards the bestial nature from which they have evolved."

The study of these pages would rescue the followers of Montessori from the profound ignorance of the best educational methods other than those of the Dottoressa, in which they almost seem to revel, and would relieve the Froebelian from the natural indignation which inclines them to see nothing in the Montessorians' enthusiasm but a feverish seething after "some new thing."

"What," our author asks, "is true Freedom?" And she answers "a perfected self-control combined with a perfected self-expression." This is liberty but not licence.

"It may be noted in a careful perusal of the experiments that the kind of freedom that is given to older children is not altogether suitable for children under eleven or twelve—young children have not yet developed the group instinct, and if they live in a wholesome atmosphere, they are not, as a rule, eager to govern themselves" and again:—

"We can, however, begin to prepare children for the community government of adolescence from their earliest years by persistently giving them more and more choice."

"The great need that is made manifest in all experiments described, is the importance of a personality that is ready to stand aside and allow the children to develop their natural capacity for self-government. Almost everything depends in a system of freedom on the right kind of personality in the teacher. . . . The chief leader must always remain the supreme authority. He or she must be for ever on the watch to help the children to unfold their powers, but to ignore authority is not to create freedom."

**Transformons l'école, appel aux parents et aux autorités.** By Adolphe Ferrière. Bureau International des Écoles Nouvelles, Basle, 1920.

AFTER a spirited introduction, Ferrière passes to consider "The Responsibilities" for the defects of the school as we know it to-day. We cannot "blame it" all on the grist of our mills, the chil-

dren. The bad millers are the teachers, the parents and the State. The teachers are routinists; the parents think that what was good enough for themselves is good enough for their children; the State is no better than the other members of the trio. Emile Faguet had declared that the State was the worst of the three, but Ferrière protests. What a pity that Faguet is dead! "I would have shown him that the principle of incompetence is strictly enforced and jealously guarded by educational commissions, by the public, by the parents—by the whole population of Switzerland."

In chapter II the author discusses how the school must be transformed in the light of the new psychology. Above all, our methods of instruction, and our subjects of study, must be adapted to the stages of the child's mental development. In normal children, from 4 to 6 is the age of "disseminated interests" or "the period of play," when the methods must resemble those of Montessori. The ordinary school age is 7 to 18 is divided into four periods of three years each. From 7 to 9 is the age of "specialised concrete interests;" from 10 to 12 is the age of complex abstract interests. Throughout this period, just as in the Montessori method, the aim must be to realise the maximum of self-government, the attainable maximum of liberty. "But when I write 'liberty,' I do not mean 'licence,' . . . which is a new form of slavery, slavery to caprices which are the enemies of bodily and mental concentration. . . . I mean the autonomy of the will and the reason, the empire of the reflective consciousness over the spontaneity of the sub-conscious self which is pure impulse and intuition." We think that Ferrière fails to undertake an adequate discussion of how, without harmful repression, this mastery of the sub-conscious is to be secured. In our own opinion it must be by the frank recognition that, as J. M. Gwyn pointed out thirty-five years ago in *Education and Heredity*, all education is necessarily suggestive; and by the development and application of the pedagogic theories outlined by Charles Baudouin in his admirable *Suggestion and Auto-suggestion*.

Chapter III describes a number of model "New Schools." The fourth and final chapter outlines educational reforms for Switzerland, and with trifling modifications most of these are applicable to other lands. If they were all accomplished, the school would indeed be transformed! But on the penultimate page Ferrière quotes with obvious approval the despairing outcry of a Swiss headmistress: "We ought to burn all the schools; to pension off all the teachers; to make an entirely fresh start!" An even more drastic method—it is not found in Ferrière's book—would be to send everyone over ten to a lethal chamber, saving only a sufficiency of carefully selected persons to carry on until the new generation had grown up. But there would be difficulties in agreeing upon the choice of the survivors!

The supreme crux is touched on by Ferrière at the very end. Is a revolution in education possible without a preliminary social revolution? "I say to the teachers, convince the parents! I say to the parents, convince the State! Then the State will find the requisite funds. It must find them. In-

eventually, sooner or later, a Confederation of People will replace the League of Nations. Then there will be no war budget. There will only be one budget, a gigantic one, the Budget of Education."

EDEN & CEDAR PAUL.

**A Young Girl's Diary.** Preface by Freud: translated by Eden and Cedar Paul. (George Allen & Unwin, Ltd., London, 12s. 6d. net). A Psychological Study intended for the use of the Educational, Medical and Legal Professions only.

Freud, in his prefacing letter writes: "This diary is a gem." It is the unedited and unpurgated diary of an Austrian girl, from her twelfth to her fifteenth year, an invaluable piece of self-revelation, worth more to the psychologist than half a dozen treatises on psycho-analysis. Rita is delightful, a bright girl with the egoism of youth showing itself in her every entry. The Adlerian will claim the diary as a vindication of Adler's assertion that the ego instinct is supreme; the Freudian will see in it a complete justification for the theory of the primacy of sex. The non-scientific reader will accept it as a charming bit of human nature.

We imagine that the translators' motive was to show the dangers of a bad sex education. Poor little Rita had none, until she went to the servants. The result of her finding sex a forbidden subject is that sexual thoughts colour the diary throughout. Hence puritans may say that the book is dangerous. But it is only dangerous because of our lack of sex education as children. There are probably thousands of Ritas in England whose lives are obsessed by sexual imagining. The danger is that mothers will read the book and say: "The girl is neurotic. Besides she is Austrian. My daughter never thinks of these things." But the wise mother will say: "This book is a revelation to me; I must try

to protect my girl from getting Rita's perverted view of sex."

The psycho-analyst will find much excellent matter in the diary. A book might be written on Rita's "family romance." Practically every word she writes about father, mother, and sister Dora is tell-tale.

It is rather a sad story. Her mother dies, and her father dies just after she has finished the diary. One gets to know the lovable child in her writings, and longs to hear more of her subsequent life.

#### NEW BOOKS ADDED TO THE NEW ERA LENDING LIBRARY.

- A 9. L'Antonomie des écoliers (in French). Ferrière.
- Transformons L'Ecole. (in French). Ferrière.
- A10. The New Era in Education. Ed. by Ernest Young.
- A41. Nursery School Education. Grace Owen.
- A70. Colour and Health. J. J. Pool.
- A Practical Guide to Colour Healing in the Home. J. J. Pool.
- A71. Rhythm, Music and Education. Jacques Dalerose.
- A75. School and Fireside Crafts. A. Macbeth. M. Spence.
- B201. Interpretation of Dreams. Freud.
- Man's Unconscious Passion. Lay.
- Psychology of Phantasy. Constance Long.
- Instinct and the Unconscious. Rivers.

#### THANKS.

I give grateful thanks to "A Lover of Freedom" for sending me a handsome subscription towards setting up a Self-Governing School. The school will materialise when the present housing trouble is over.

A. S. KEILL.

# The Outlook Tower.

We understand that the last issue of the "New Era" has been much appreciated by our readers, and we are now gathering matter for a number exclusively devoted to the subject of a free time-table in schools. This will appear in January next as it has been decided to publish in the October issue various papers given at the Calais Conference, which we know will be read with interest by members who are not able to attend; also we hope to give a short summary of the proceedings of the "New Ideals in Education" Conference at Stratford-on-Avon.

This alteration gives ample time for correspondents in different parts of the world to send us accounts of experiments they have made along lines of free study.

As we have not had much matter for publication from New Zealand, Australia, and Africa, will subscribers in these countries please note we are waiting for their contributions?

## PRAISE AND BLAME.

From South Africa comes the following:—"It really does not require much effort to get subscribers for your magazine, when it is once introduced the one recommends it to the other." The letter goes on to say: "Your magazine, if I am not mistaken, is preordained to play a great and noble part in the uplifting of mankind. There would be no racial hatred if it were not artificially cultivated by teachers and politicians—and if the teachers cultivate love for mankind, politicians will have no success. Therefore the first thing we have to do is to educate the teachers up to that standpoint, so that they do not consider themselves as servants of a certain nation, but as servants of mankind. Then in place of competition there will be co-operation between the educational systems in the various countries. South Africa is a country of racial hatred and I pray that your magazine will help us to abolish that bitter feeling."

This educational enthusiast has sent us

new subscriptions from his town; if every reader followed his example our magazine would soon be a powerful agency for promoting the new ideals in education.

A lady in New Zealand complains that he considers the ideas advocated in the pages of the "New Era" are too extreme and she feels that they are not sound doctrine for other teachers.

In order to prepare children for the New Age it is essential that our present educational method should be changed, especially along the line of discipline, of abolishing time tables, and of giving greater scope for freedom and initiative. Personally I believe that to build securely it is well to go slowly, therefore we record every experiment along the new lines that we can hear of leaving our readers to sift the good from the indifferent and to apply the suggestions in their own way and according to the needs of their school or country. Let me reiterate my personal belief that, to build securely, it is well to go slowly.

## NEW SCHOOLS ABROAD.

We have received a leaflet giving particulars of a new school to be founded at Florence. It is to be an International school, where girls of all countries may study and live together, may promote sentiments of unity and brotherhood. The school is intended for girls of over 16 years of age, and the numbers taken will be limited.

Madame Andree Jouve, the founder, has obtained possession of a romantic old villa where Galileo lived, situated among some of the most charming Tuscan scenery.

The studies will include Tuscan art, combined with visits to places of interest, and lessons in the language and literature of Italy, and also that of modern France.

Every student will be expected to give an occasional brief talk on the customs and ideas of her own country, and political and religious questions will be discussed,

thus inculcating a true cosmopolitan outlook and understanding.

The religious instruction given in the school will be strictly non-sectarian, each pupil will follow her own religion.

A fresh Austrian venture in reconstruction deserves mention. A school is to be started outside Vienna for the purpose (1) of helping destitute children, (2) to introduce the new ideals in education into Austria.

Another interesting item is that of a proposed Ecole-Foyer to be established in France, outside Paris. It is to be actively supported by L'Union pour la Vérité and the Principal of the School will be M. Robert Nussbaum, who for ten years has been experimenting along similar lines at l'Ecole-Foyer des Pléiades at Vevey, Switzerland.

The principles upon which this Home-School will be run are given in detail in Nos. *Fils Seront-Ils Enfin Des Hommes?* which may be obtained from the Union at 21, rue Visconti, Paris. In a small explanatory booklet issued by himself, Mr. Robert Nussbaum tells us he proffers his teaching experience of more than twenty years to found the School in France as a "tribute of inexhaustible gratitude" for the part that nation played in 1914, and also from the conviction that the children of no other nationality on the Continent offer such promising soil in which to nurture the new ideals in education.

L'Union pour la Vérité, as its name implies, stands for the promotion in education of the things of the Spirit and l'Ecole-Foyer will try to steer a course between the narrow limits of strictly conventional religious establishments and the too broadly secular methods of the State Schools of France.

#### AN AMERICAN EXAMPLE.

L'Ecole-Foyer will open its doors only to boys who are orphans because it is considered that few French parents would care to give their children's education so completely into the hands of strangers, or to forego all parental authority for so long a period.

Whilst we quite realise the reason for a restriction of this kind in the case of any

such special experiment, yet it is in general of the greatest importance that children should have both Home and School influence in their lives, and we can only try to expedite the evolution of ideal parents!

Some effort in this direction has already been made and we recommend the "Parents' Associations" in this country to study the "Federation for Child Study" which does wonderful work in America, and aims at helping parents to make parenthood more intelligent, more efficient and of the highest use to their children. Started by a group of young mothers anxious to study the latest methods for the benefit of their own families it went on to help the children handicapped by environment and upbringing (or the lack of it), and has developed into an organisation of national importance, and unifies the work of Children's Committees and Societies in large towns. Regular monthly Conferences are held at which the members meet in an informal, social way, opportunity being given for talks of an intimate character on subjects of timely interest. Nor is it forgotten that fathers as well as mothers need to be educated; Men's Groups meet to discuss the all important subject of Fatherhood, occasional evening meetings are arranged, to which husbands are invited with their wives.

Many Lectures are given and Groups formed for definite study. Among the subjects dealt with last year were: Play, Punishment, Self-Reliance, Habit, Obedience, "Movies," The Sensitive Child, The Use of Money, Vocational Guidance.

Members are kept in touch with new theories of education, and with experiments and developments along educational lines.

#### THE CALAIS CONFERENCE.

We are glad to be able to report that the arrangements for the International Conference at Calais make satisfactory progress and that we receive much encouragement from our French colleagues. The Rector of Lille University, the Mayor of Calais, and the Head of the College Sophie-Berthelot, have all given us every possible assistance. Applications are coming in well and we greatly hope we shall be crowded out in this our first International Conference,

B.E.

## THE PRESS AND PSYCHO-ANALYSIS.

Of late there has been a press campaign against psycho-analysis. One gathers that to Fleet Street the subject is a filthy, dangerous subject, occasionally practised by all sorts of bad men . . . black-mailers, sexual perverts, etc. The press reflects the opinions of the national crowd, and we get an inkling of the present crowd opinion when we read that the drapers at our popular resorts are now selling only skirted bathing costumes for men. It looks as if we were in for a period of puritanism.

In the near future we will find the medical profession claiming analysis as its own fenced-off field, and if this happens the public will be content. A doctor is a healer, and he will only deal with the curative side of analysis. But analysis is a re-education rather than a healing. When the soul is sick the doctor is not necessarily a better physician than the clergyman or the teacher. Dr. Alcock wrote in these pages a year ago: "Psycho-analysis is a subject that to-day is as essential to the equipment of teachers as of doctors; and to-morrow it will probably become much more the teacher's affair than the doctor's."

## THE TEACHER AND ANALYSIS.

It is perhaps necessary to emphasise the fact that psycho-analysis is a life sentence, and not an amusement, and teachers ought to consider carefully its uses. It is possible to read every book on analysis extant, and yet be unfit to deal with—say—a case of pathological stealing in a child. Freudian literature seems to me to be a danger to the teacher. It looks so simple with all its easy symbolism and its obliging Oedipus Complex.

"Ah!" you think when little Willie tells you that he dreamt his father was dead, "ah, the lad has an Oedipus Complex. He wants to kill his father so that he can have mother all to himself."

And Mary dreams of snakes. "That's easy; we all know what snakes mean!" we say.

In short there is a great danger that Freud is becoming an authority for all possible cases, whereas Freud is a great genius, who would be the last person alive to claim dogmatism for himself.

An intellectual knowledge of symbolism and motives will not help the teacher to deal with neurotic children. The teacher must first be analysed, which means that the teacher must learn of his own unconscious first before he can deal with the unconscious of his pupils.

One important thing reading of books on analysis can do: it can show the teacher how dangerous suppression of the instinctive strivings of the child really is. Thus the un-analysed teacher can do much good in a negative sense, by refusing to impose authority on the child.

## AUTHORITY.

The Authority Complex is one that every teacher should strive to understand thoroughly, for it is a complex that every man, woman and child has. A child is born with an unconscious that comes from God, and because this unconscious contains racial memories Jung calls it the Collective Unconscious. A better name is possibly the Impersonal Unconscious. It is the libido, the life-force, and, coming from God or Nature or what you will, it is good.

A day comes when Tommy, prompted by his libido, wants to indulge in an activity. Father holds up a warning hand. "You mustn't do that," he cries, "that is naughty." Thus Tommy requires a new unconscious . . . the Personal Unconscious. We can call the Impersonal Unconscious "the Voice of God," and the Personal Unconscious "the voice of father, mother, teacher, preacher, etc." But Tommy is led to believe that his instinctive activity belongs to the Devil, whereas God and the Devil have been inverted, and the libido was really of God while father was of the Devil. Hence comes it that at the age of fourteen Tommy indulges in masturbation, thereby gratifying his instinctive desire for sensual pleasure, but, after the act, conscience comes in and he feels a guilty sinner. So he pleases, first Nature, and later Father-Mother. Here we have the psychology of Masochism, the joy in suffering. Here we have the crucifying of the flesh in order that the spirit may reap the reward in heaven.

It is important to recognise that masturbation is indulged in partly for the pleasure of feeling a miserable sinner, and in a

community where sex and sin were not made synonymous, it would disappear. It is an activity directly resulting from an externally imposed morality.

When the Freudians talk of the Oedipus Complex they ignore the religious aspect of it. The boy does not hate the father because the father is the rival for the mother love: he hates him because he fears him, and he fears him because he (the son) has "done him in," as Eliza Doolittle has it. Every time a boy acts according to his instincts, i.e. acts according to his Impersonal Unconscious, he takes the place of the father, and as to a child, father and God are one, every child at one period displaces God. Jung calls this situation the Gottmensch Complex or the Jehovah Complex. Jung tries to analyse it away, but should it be analysed away? If God made man in his own image, surely every man has a right to become a God. The trouble arises when a man, not content with being his own God, becomes the God of the man next door. This is exactly what our moralists are doing, and all the nice people who order us to wear skirted bathing costumes are trying to be gods. . . . and unfortunately appear to be succeeding too.

### CONSCIENCE.

It appears then that conscience is the voice of father, mother, teacher, etc. But it should be noted that conscience belongs to the unconscious possibly more than to the conscious. Thus it follows that Mr. X, who believes consciously in free love and practises it, dreams dreams that show a considerable amount of guilty conscience. One of the main duties of a teacher is to see that he does not give a child a conscience, for conscience not only makes cowards of us all, but it makes us thieves and liars and many other undesirable creatures.

### ORIGINAL SIN.

Because the Impersonal Unconscious has been believed to be of the devil, repression of instinctive desires has been considered a necessity in all education. But if we believe that the instinctive desires are of God, we must reconsider our attitude to the whole matter. Society insists that the ego instinct and the sex instinct can only be restrained by suppression. Most people

believe that if the restraining influence of morality were taken away, the child would at once proceed to satisfy all his greed, cruelty, and sex promptings. In other words, man is born in sin, and his feet are prone to evil. If we are to retain this sad belief, we must return to the way of external discipline. But is it necessary to retain it? Cannot we start from the assumption that a child is from God, not from the Devil.

Let us take a simple case. Billy is three, and he is very much interested in the by-products of his own body. His mother believes in original sin, and she smacks his fingers and says: "You dirty little scoundrel!" If she is too saintly a woman, she may add: "Bad boys who do that go to the burning fire." Billy's interest in excrement vanishes, and his mother is pleased. But the interest has merely been repressed, and many years later, Billy has queer phantasies and dreams concerned with infantile interests. Also he probably has a deep sense of inferiority, because the early threat of hell-fire remains in his unconscious. His mother's attitude gives him a miserable-sinner feeling for life.

Next door to Billy lives Mary, also three, and also interested in elemental things. But Mary's mother does not believe in original sin, and when Mary is dirty, mother smiles and says nothing. But mother goes out and gets some clay. This she mixes with water, while Mary looks on. Then Mary must play with the clay, and in a few days she has reached the stage of creative play, making pies and sausages and animals. Mary's interest in excrement has gone for ever. It is sublimated *without repression*. And in after years Mary, having no unconscious interest in bodily functions, accepts them as facts of life.

Mary's mother educates without introducing the idea of right and wrong, and that surely is what the education of tomorrow will aim at. It is because of the adult belief in original sin that to-day teachers are so timid about giving children self-government. There is an almost universal belief in the proneness of children to run to license. And undoubtedly this proneness exists, but it is an unnatural proneness, due to adult authority; the license that is simply an over-protest against discipline from without.

A.S.N.

# The Psychological Bases of the Montessori Method.

By Margaret Drummond, M.A.

Who is this that darkeneth counsel by words without knowledge?

Every social reform, every scientific discovery, every great invention has to run the gauntlet of those darkeners of counsel. Every new idea which has the fortune to awaken widespread interest is obscured and deformed by a multitude of "words without knowledge." Examples are not far to seek. Consider the advent of machinery in the textile industry; consider the discovery of radio-activity; consider the first proposals for daylight saving—in all those cases such an outcry was raised that one might have thought the stability not only of our social system but of the universe itself was threatened.

No educational method has aroused more popular discussion and questioning than that known as the Montessori Method. To the training course given by its founder in London in the winter of 1919 came teachers from England, Scotland, Ireland, Holland, India, and even far Japan. The class numbered three hundred. Accommodation was taxed to the uttermost, and many would-be students had to be turned away. But for this popular interest a price has had to be paid. It is, I think, true to say that no educational method has suffered more from misrepresentations and misunderstandings on the part of those who uphold it, hardly less than on the part of those who condemn it, than the Montessori Method.

My present aim is to clear away some of these misunderstandings, and to enquire how far the practical success of the method, which is undoubted, is due to principles implicit within it, and how far simply to the personality of its gifted exponent.

Every one knows that the fundamental principle of the Montessori Method is freedom for the child. Now this demand for freedom involves a special conception of man's nature, which is diametrically opposed to that commonly held. We have been taught that man's untutored tendency is towards evil, that there is no clean thing

in him, that the spirit has to wage continual warfare against the flesh. The claim of freedom for the child implies that these statements are ill founded: that indeed they reverse the truth, which is that man's nature by its own innate virtue seeks out what is best for itself.

According to Dr. Montessori the first need of the spirit is for Order. This we all know is true of the infant. Into the multitude of sense experiences which assail him he must by the very nature of his being infuse system, coherence, intelligibility. By his own efforts he builds up for himself an inter-related world—a world in which he can foretell the future. A child a few weeks old selects from the sum total of those available certain phenomena on which to focus attention; gradually from chaos order is evolved, which is felt as mental growth and accompanied by pleasure.

Not long ago I sat with a baby on my knee. In front of us was a table on which were six or eight little wooden cubes. I piled the cubes into a tower, baby straining all the time to touch. Each time the tower was finished I allowed her efforts to be successful. She touched and down went the tower. We were both absolutely seriously, intent upon the work. All of a sudden when the tower went down for perhaps the seventh time, baby gave the most delightful gurgle of laughter,—laughter that was "sudden glory" if any laughter ever was. She had made her generalisation, she had introduced consistency into her world, she could foretell the future; her personality had expanded.

The little child's attitude to the world is a work attitude; not a play attitude; he is a scientist before he is a poet. During his first year mainly by dint of his own marvellous mental energy he traverses aeons of development. But man by his social inheritance has gone far further in his understanding of the cosmic plan than any individual could do in a life time. Hence

the child requires help from us so that as quickly as possible he may stand on the pinnacle of achievement and reach out into the future. It is with this end in view that Dr. Montessori has devised her didactic material. It is to assist the child to introduce the order which his spirit craves into the chaos of his sense experience.

That knowledge is rooted in sensation is, I think, granted by every psychologist and by every educationist. It is impossible to teach a little child except by allowing him to look, to listen, to touch, to handle. Dr. Montessori's plan is as far as possible to isolate each sense, to provide the minimum of material which will secure perfect discrimination within the limits of that sense, and in this way to build up in the child's mind a framework or skeleton about which he can organise his experience. When attributes are thus classified in the child's mind they act as lodestones producing associations by means of similarity—a far higher form of association than contiguity—because it involves mental activity on a higher plane. Children's individuality comes out in the way they apply the notions thus provided. For example, in examining a curtain one child will be struck by its weight, another by its texture, another by its colour, and so on. There is no passive receptivity in the Montessori class room; the children are actively comparing, judging, and applying their experiences all the time. The material for sense training is the lowest rung of the Montessori ladder, and you cannot have the Montessori Method without it. By its means the little ones learn to co-ordinate hand and eye; while at the same time they prepare the way for writing, reading, arithmetic, and all the activities of the upper school. The wonderful ease with which the children acquire these arts has been acclaimed by all who have any knowledge of the children so trained.

All the lessons which are given with the apparatus are individual lessons. They are short and very often no words are represented. He then sets to work by himself, concentrating his full attention on the work in hand, which he recognises at once is full of meaning for him. It is in connection with these lessons that we realise the first sense in which the Montessori child is free.

No pupil is compelled to take a lesson or to use the apparatus; and every pupil is free to cease work when he likes. What makes this arrangement possible is that the lessons correspond to felt needs within the child. Naturally it sometimes happens that the Directress offers a lesson to a child who is not quite ready. In such a case another child who has come along to see what is doing, may take the lesson, while the first one goes off. Sometimes the lesson attracts a little group of children who all feel that here is something of vital concern to them. Such incidents are necessary consequences of the principle of freedom. But even these group lessons are to be regarded as individual, because each child has spontaneously put himself into touch with the teacher.

Implied in this freedom to take or refuse a lesson, to work or to play, is freedom of movement. Movement is necessary for the formation of the self. "Whereas the ancient pedagogy in all its various interpretations started from a receptive personality—one, that is to say, which was to receive instruction and to be passively formed—this scientific departure starts from the conception of an active personality—reflex and associative—developing itself by a series of reactions induced by systematic stimuli which have been determined by experiment." All exercises with the material involve movement; they all give the child something to do. In the earlier work large movements are demanded as in building the pink tower; in the more advanced work finer adjustments are required as in the finger movements requisite for arranging the colour tablets.

In her insistence on the importance of activity Dr. Montessori is of course in line with all other educational reformers. Her great gift to the child is perhaps her material which renders possible even with very little children a freedom which does not degenerate into disorder. It is not generally realised that the occupations which she provides have been selected by the most careful experimentation on children, and that those which have survived are not nearly so numerous as those which have been scrapped. One constantly meets with teachers and others who say that their practice was Montessorian long before



Montessori was ever heard of; or even that they themselves were brought up on Montessori principles. I quite admit that there has been in the past a good deal of freedom and a good deal of auto-education, which is what these critics usually refer to; and much good has resulted therefrom. But the Montessori material is the pivot of the Montessori Method, and those who imagine for a moment that you can have the one without the other simply show that they have not the least notion of the thorough going and comprehensive character of the method.

Liberty of movement does not mean that the child is to be left to the mercy of his impulses. That is not freedom. Leave a young child in a room with a fire. He burns himself, being left free. But he did not choose to burn himself. It was in ignorance he did it. It is only through knowledge that the child becomes free. But if in the beginning he is not guided to form good habits, then in the end even knowledge will not make him free. He will be bound by chains which in his ignorance he himself forged. Dr. Montessori is no apostle of license. At every step the little child is patiently and lovingly directed until through knowledge he can direct himself.

According to Dr. Montessori will is not a simple impulse towards movement, but an intelligent direction of movement. In a normal person we find many impulses to action which are regulated by inhibitions and restrictions imposed by society. An ideal character demands such a balance between impulse and inhibition as causes action to be rightly directed. The childish faults of will delineated by Dr. Montessori exactly correspond to William James's perverse will. "If we compare the outward symptoms of perversity together, they fall into two groups, in one of which normal actions are impossible, and in the other abnormal ones are irrepressible. Briefly, we may call them respectively the obstructed and the explosive will." Since the fault lies not in either impulses or inhibitions by themselves, but in the relation between them, it is clear that an explosive will is found either when the inhibitions are too weak or when the impulses are too strong; and similarly an obstructed will is found

either when the impulses are too weak or the inhibitions too strong.

It is Stanley Hall who says, "If the muscles are undeveloped or grow relaxed and flabby, the dreadful chasm between good intentions and their execution is liable to appear and widen." Similarly Dr. Montessori declares, "The uneducated organism may be easily directed towards subsequent deficiencies; he who is weak of muscle is inclined to remain motionless, and so to perish, when an action is necessary to overcome danger. Thus the child who is weak of will, who is hypobulic or 'abulic' will readily adapt himself to a school where all the children are kept seated and motionless, listening, or pretending to listen. Many children of this kind, however, end in the hospital for nervous disorders, and have the following notes on their school reports: Conduct excellent; no progress in studies. Of such children some teachers confine themselves to such a mark as: They are so good, and by this they tend to protect them from any intervention, and leave them to sink undisturbed into the weakness which threatens to engulf them like a quicksand." These children are among those who, in Professor James's words, find things impossible "through the enfeeblement of the original desire."

The other type of obstructed will Dr. Montessori thus describes: "There are also children in whom the inhibitory powers are dominant: their timidity is extreme; they sometimes seem as if they cannot make up their minds to answer a question; they will do so after some external stimulus, but in a very low voice, and will then burst into tears.

The explosive type of will is normal in young children and may continue to show itself for a long time in children in whom the flow of life is strong. These are very often described as naughty children. "If we enquire into the nature of their naughtiness, we shall be told almost invariably that 'they will never keep still.' These turbulent spirits are further stigmatised as aggressive to their companions, and their aggressions are nearly always of this kind: they try by every possible means to rouse their companions from their quiescence, and draw them into an association."

These last words are very interesting and indicate how these children should be regarded. They are potential leaders, and therefore special attention should be paid to their education in order that they may be turned into reformers, not into rebels; into patriots in the highest sense of the term, not into anarchists.

An irritable adult is an example of an explosive will resulting from weak inhibition. The impulses are not really very strong, but resistance is so diminished that they readily find expression. Hence arise the sharp answers and the general crossness of the overworked man or woman.

The inhibitions, I have said, are imposed by society; and in a broad sense that is true. Even in the first year the child begins to mould himself in accordance with the requirements of the society in which he finds himself. Yet this moulding is a long and, even where the environment is favourable, a difficult process, and in this country as in Italy we have to recognise that the child on coming to school is often the "prey of his impulses and subject to the most obstinate inhibitions." The subject of childish inhibitions is an intricate but fascinating one; and while the psychology of these inhibitions is much clearer than it was ten or even five years ago, there is still much spade work to be done in this region. The interests of the individual and of society are at many points opposed: this fact gives rise to conflict within the individual, and from this conflict spring the difficulties with which education has to deal.

The sense in which Dr. Montessori uses the word freedom should now be becoming plain. In a strong paragraph she says, "When we leave the child to himself, we leave him to his intelligence, not, as is commonly supposed, to his instincts, meaning by the word instincts those designated as animal instincts. We are so accustomed to treat children like dogs and other domestic animals that a free child makes us think of a dog, barking, jumping, and stealing dainties. And so accustomed are we to regard as manifestations of evil instincts the rebellions of the child treated as a beast, his obscure protests and desperations, or the protective devices he has to invent to save himself from such a humiliating situation, that, by way of

elevating him, we first compare him to plants and flowers, and then actually try to keep him as far as possible in the state of physical immobility of vegetables, subjecting him to the same sensations, reducing him to slavery. But he never becomes the 'plant with angelic perfume' we would fain believe him to be; rather do signs of corruption gradually manifest themselves as his human substance mortifies and dies."

Many people who wish to try the Montessori Method find difficulty in knowing just how much freedom to allow. In the paragraph just quoted they will find the guiding principle. The child is free to follow his intelligence, and when he is doing so we must stand back: we must, however, aid him to acquire control of his impulses, and we must not allow him to interfere with the legitimate liberty of other people. The child has to form himself as a social being: in freely moving about among his little companions he learns to respect himself and to respect others; by this constant practice he attains at a wonderfully early age to a certain sweet reasonableness and to a highly sympathetic attitude towards the difficulties and progress of others.

In following this intelligence the child develops the practice of meditation. He shows "absorbed attention, a profound concentration which isolates him from all the stimuli of his environment, and corresponds in intensity and duration to the development of spiritual activities." This concentration is the source of internal crises of rapid intellectual developments, and above all of an "external activity which expresses itself in work."

The task of the teacher is to keep alive the light of the child's intelligence. With this end in view she respects his periods of meditation, and when the propitious moment arrives she gently directs him towards his next objective. It is often thought that a teacher's business is to make children learn. In connection with a Montessori child such an idea could never enter one's head any more than it could in connection with a healthy baby. The difficulty with him as with the baby would be to prevent him learning. It is by wrong methods in our schools and homes that we pile up those resistances within the child

which cause him to creep like a snail unwillingly to school, and be very unteachable when he arrives there.

The freedom of the classroom which allows the child to go at his own pace and to build up his own mind according to the laws of his own inner development, saves him from the forced surfeit which too often perverts or destroys his natural healthy appetite for knowledge.

I turn now to a part of Dr. Montessori's psychological doctrine which has been in this country quite as much misunderstood as her doctrine of the necessity for freedom. I refer of course to her treatment of the imagination. When we speak of cultivating a child's imagination, most people's thoughts seem to turn at once to fairy tales; and all that some people know of Dr. Montessori is that she is a person who tries to deprive children of their rightful fairy lore. Even Mr. Kenneth Richmond, who ought surely to know better, is reported as criticising Dr. Montessori's dislike of fairy tales, when he was addressing the education section of the Psychological Society.

It may be a little disheartening for those who have adopted the view of Dr. Montessori just mentioned to learn that she feels no hostility to fairy tales at all. Indeed she expressly states in her *Advanced Method* that among the books she provided for her children who had learned to read was Andersen's *Fairy Tales*. But when children are able to read they have or ought to have attained to a certain maturity of knowledge which enables them to distinguish between truth of fact and truth of the imagination. It is for the little child who is a stranger to the ways of this world and who is seeking above all things to make himself at home here that we ought to avoid stories which may confuse him and hinder his growth.

Another favourite way of cultivating the youthful imagination is to encourage the childish practice of using material things to serve the purposes of creative fancy. Thus a table obligingly becomes an Indian wigwam, or an arm chair becomes a motor car. Such play has been systematically developed in some kindergartens, and I do not deny that when it is combined with real ingenuity and active mental construction on the part of the children it may be of great

value. Very often, however, it leads to nothing, and it encourages certain modes of thinking in the children which are in the highest degree dangerous. I will distinguish two of those modes of thinking which every observer of childhood will recognise as typical.

The first I may call personal romance. It is an almost pure gratification of the self-display instinct, and when it occurs in adults it may develop into what is known as paranoid insanity or in popular terms "swelled-headedness gone mad." I may give two illustrations. A five-year-old attending a Free Kindergarten in Edinburgh, a little rickety, undersized fellow, used to point out one of the military monuments to his companions with the words, "There's me on my horse." Then might follow a long tale of his wondrous deeds. Not long ago I walked in the country with a little friend. She pointed to some horses in a field. "When I was last here," she said, "I rode upon those horses. You know I was here before you." This was entirely untrue as the child had never been in the district before.

The second process is closely allied to the first and may be called wish gratification. Those fishing yarns in which the fish grows half a pound at every repetition of the story may be cited here. A little boy, on a visitor asking his name, replied not with his own name, but with the name of another boy with whom he obviously identified himself. The same child on another occasion when I asked his name responded "Polite James," thus voicing aspirations which alas! he was far from realising. Another child once told me that when paddling in the river with her father she had put her hand down and caught a little fish. When her statement was challenged she said in a puzzled half dreamy way, "I thought I did." A large proportion of children's lies find their place here. Many psychologists declare that little children's imagery is so vivid that they confuse their images with actual sense experience. I have never been able to convince myself that this is really the case. What they certainly do—and what we all do to some extent—is to confuse memory images with imaginative constructions—a very different thing.

Every little child is prone "to make such a sinner of his memory to credit his own lie"; and his education ought to help him to face the past with a clear eye and to realise that it is unalterable and irrevocable.

This wish gratification is at the back of many adult defects of character. It may even lead to the formation of a parasitic personality. It may account for psychic epilepsy and for certain confusional states. Not infrequently we hear of children or adults wandering away from home, and on their return being unable to give any clear account of themselves. They have yielded to a temptation which perhaps is known to many of us to wander away into a land where responsibility drops from our shoulders and where, wishes being horses, every one can ride.

The present modes of training imagination in the schools tend to foster in some children these extremely dangerous tendencies; and Dr. Montessori's treatment of the imagination is a call to sanity. She distinguishes between imagination and credulity, and emphasises the little child's dependence on us for truth. When he listens to a fairy tale and believes it, he is not exercising his imagination in any creative way—he is merely trying to understand our words. His mental activity is of the same kind as it would be if we told him of sticklebacks' nests or of flying fish. Only the fairy story has the disadvantage of pushing him away from reality instead of rendering him at home in it. When we consider that it is now established that many mental ailments consist just in a retreat from a reality which has become unbearable we see how unfair it is to the child to encourage him to tread this seductive but terrible path.

Dr. Montessori does not believe that we can make the child create. "We ought to tend and nourish the internal child," she says, "and await his manifestations." Imagination, like reasoning is a mode of mental activity natural to man. If we give the child material which he may use in those thought processes, we as educators have done our part. It is in accordance with these principles that Dr. Montessori forbids the use of the didactic apparatus except for the purposes for which it is

designed. The child may work with it; he may not play with it.

Seven years ago Professor Green criticised regulation thus: "Watch a small child with the apparatus. . . . Take the cylinder insets as examples. He masters the secret in a very short time, and then he turns the cylinders into soldiers, and his big brother of five suggests the holes shall be trenches and the block of wood a fort. Now the whole business is spiritualised. It is a human thing now which we can all watch with interest. But of this kind of escape from the prison house of the didactic materials there is never a word."

I find a precisely similar criticism in an excellent book recently published on Nursery School Education.\* As this book is likely to have a widespread influence it is worth while considering the passage which deals with the Montessori Method. The apparatus is helpful, the writer says, "because its striking characteristics and simple proportions are a stimulus to the child to begin setting it in order—in the most obviously attractive and easy ways. When he has been shown how to do it, he likes to arrange the oblong bricks so as to make a flight of stairs, to place the rods in order of length, to match a coloured tablet with a coloured tablet, and later to arrange the shades of colour in order from dark to light, and so on. This kind of activity suits him because he has not yet had experiences of life that he can reconstruct in imagination and that he wants to express again. Soon, however, we shall find that instead of arranging the bricks to make a stair he arranges them to make, perhaps a steam engine: the rods he discovers make admirable railway lines, the cubes a fine station. What does this mean? Surely that the child is now imagining experiences and learning to express ideas through what he does. He has now either exhausted the value of this piece of apparatus, or has passed the stage when it can benefit him."

In answer to this criticism we may point out that the didactic material is a scientific apparatus admirably designed to give little

*Nursery School Education*: ed. by Grace Owen, Methuen.

children clear fundamental ideas of the nature of our world: it may be compared to the microscope or the telescope. We should not consider a microscope "spiritualised" by being turned into an Eiffel Tower. The writers quoted would degrade the material to the level of toys. Dr. Montessori by the respect she inculcates for it gives a lesson much needed by the young people of the present day. Every man who has found his tools blunted and spoiled by misuse, every housekeeper who has discovered her best towels used as dish cloths has reason to wish that their assistants had been brought up under the influence of Dr. Montessori.

In a Montessori class room there are some forty children. If one of these has exhausted the value of one piece of apparatus he leaves it for another who has not. The writers quoted seem to think the children perform the prescribed exercises easily. This is not the case, unless the child starts when he is already too old. For little ones of four or even five it is a difficult exercise to place the rods in order of length, an exercise which they are often not able to perform correctly till after many days' work. And when they can perform it correctly it leads straight on to other exercises suited to the higher level of mentality which the child has now reached. Before Dr. Montessori had published her advanced method it was possible to think of the children soon mastering the material; now however we see the whole system as a continuous series of steps up which the child climbs with the same life giving joy and sense of spiritual growth that the infant experiences in acquiring the powers of locomotion and speech.

Even the elementary material develops as the child develops. For example had the little boy described by Professor Green placed his ten cylinders on a distant table, then had he selected a particular hole in the wooden block, and gone to the table to select the particular cylinder appropriate to that hole he would have performed a task on a higher level than the elementary one of replacing the cylinders on the spot. Such legitimate extensions of the use of the material are often devised by the children themselves in the form of games, and are encouraged by Dr. Montessori. In such activities the children remain on the direct

path of intellectual growth instead of, like Professor Green's little boy, turning into that attractive lane which, however pleasant and even beneficial it may be for a season, yet leads in the end to the land of the lotus eaters or the island of Circe.

I have recently met with a charming little poem by Mrs. Woods which seems to me to indicate the right use and the right treatment of the imaginative activity of childhood. According to her nurse "the child" is playing under the tree. No—through the jungle Marjorie passes; she *was* a child, she is a happy free creature of the woods; now as a deer she wanders; now prances like a frolic foal, or sits nibbling a nut as squirrels do. Next, thrice she turns the ring on her finger, and forthwith from Jerusalem she rides a knight, and from a band of men in mail she rescues a lady passing fair. Once more the ring is turned, and as a Dane she approaches the English shore and enters in disguise the little town which she has doomed to rapine, fire and sword. The poem concludes with one of those characteristic interminglings of fancy and fact familiar to all those who have been privileged to be on intimate terms with an imaginative child.

I come at first in a deep disguise to the little town.

And when I climb to the nursery yonder,  
They'll call me Marjorie, and wonder  
Why I should want to run away  
And be as any rabbit wild;  
For I shall seem to be a child  
Named Marjorie. What would they say,  
If they could know it was instead,  
A pirate that they put to bed?

The title of this poem is "The Child Alone," and however much this wonderland of the children tempts us, we should not too often attempt to enter it with them. One sees even in the short synopsis I have given of the poem how Marjorie's imagination has been fed upon facts—facts of history, facts of nature knowledge. And on the whole in spite of the storm of disapproval which Mr. Gradgrind raised, it is our business as educators to supply facts. And if we do for a few moments at a time pass with the child through the magic casements and enter fairy land, our value there depends on our power to help him to bring his imagination into line with

reality; our greatest artists are those who see most deeply into life, and our imaginative constructions are wholesome and inspiring in proportion as they obey those universal laws which may be regarded not incorrectly as expressions of the creative or imaginative activity of God Himself.

The warnings which Dr. Montessori gives with respect to the training of the imagination are of deep import. Nervous breakdowns, a term which covers a wide range and a deep variety of deviations from healthy mindedness are lamentably common among us; and these breakdowns do not as used to be supposed have their origin in the stress or strain which has immediately preceded them, but are the culmination of a long course of mental maladjustments dating in most if not all cases from early childhood. Children brought up from babyhood on the Montessori Method would attain to a mental equilibrium which would go far to render a nervous breakdown impossible.

I am now in a position to answer the question from which I started: How far is the success of the method due to the personality of its founder? There is no doubt that in every school-room the personality of the teacher is an important factor; but we may safely say it is less powerful in a Montessori class room than in any other, simply because the personalities of the children are allowed to manifest themselves freely. At the same time a nonentity could not be a Montessori teacher. She must be a person of strong character who knows when to speak and when to be silent, when to check and when to incite. There are people who are temperamentally incapable of standing aside and awaiting the children's manifestations. They cannot assume the scientific attitude. Such people had better seek their work elsewhere. But within reasonable limits the method as now developed is as independent of the personality of the teacher as any method can be, and this is being proved by the fact that more and more people of very different natures, and working under very different conditions, are obtaining results similar to those described by Dr. Montessori.

## "Escaped"

By Enid Leale, L.L.A.

"Teacher! TeachER! What an ugly word it is! We got so tired of it at school, that we coined a new one, 'Rurrer.'"

"How expressive! How do you spell it?"

"Write a lot of R's together, R-R-R-R-, it makes a nice grinding noise doesn't it?"

The girl in the blue jersey laughed.

"Excellent! TeachER! I know what you mean. Shabby clothes, thin hair . . . oh, but you teach . . . I beg your pardon."

"You need not," I answered. "I have done my share but I have escaped, at least partly. I am teaching privately now: I live in my own rooms and have plenty of spare time and light work. I can bear that—but school work—no!"

"I've escaped altogether," said the Girl in the Blue Jersey. "I was at an excellent school in Brighton, but it was too dull for words, so I gave it up when the war broke out, and I am doing office work now. It is quite amusing and nice, and really one enjoys it. It was a lucky escape I can tell you," and she held out her hands to the fire.

We have cosy talks round the fire in our club drawing-room and compare professional notes with much frankness and mutual amusement.

"A lucky escape! So I should think," chimed in a lively voice from the other side of the hearth. "I have escaped too! I had one year's teaching, and it was enough for me! Never again!"

"Nor shall I," agreed a fair-haired girl. "I have had six years of it and this Christmas felt I could stand no more. I was lucky enough to get into a most interesting office, where I have excellent pay, and where, oh, joy of joys!—I am not criticised and reproved from morning till night for all my idiosyncrasies and peccadilloes!"

"Just so," put in a lady with glasses. "The criticism! I taught at Brighton once—went through the whole grind-walks on the Front, Church in a 'crocodile,' and girls remarking on your clothes all the time. How I hated it! I am in a bank now. What peace among the cheques and counters after those horrible girls!"

"But who will teach if you all leave it for other things?" asked a quiet girl from the depths of an armchair.

"I don't know who *will*, I only know who *won't*," laughed the lady with glasses. "I leave that noble profession to those who like it."

"Well, you won't leave it to me," remarked another girl whose feet were in the fender. "I did Elementary work once, but what with the poor pay, the large classes, the inspectors and the long hours, I could stand it no more. I shall never go back."

"But it is National work," protested the Quiet Girl. "It must be done: and they will want more teachers than ever under the new scheme."

"Then the Nation must treat its teachers a great deal better than it has done before," I cried warmly.

"That it must," acquiesced the Girl in the Blue Jersey. "The cage has been opened and the birds have escaped. It will take a good bait to get them back again. This club, for example, is full of escaped teachers and they all say the same thing, they will never go back, and they mean it too."

"But who will train the children? It is all very well to make light of it! What is to be done?" persisted the quiet girl.

"If we had absolute and entire freedom out of school hours it would be a step in the right direction," answered the Fair Haired Girl. "We are treated like infants. At Bournemouth we were forbidden—women of thirty!—*Forbidden* to go to the *rink*!"

"I can well believe it," I assured her.

"In my cathedral city the Minster Towers nearly caught fire because I played golf. I was told that I gave up my life to pleasure. Surely my life out of school is my own?"

"That's just it," she replied. "Had you been a man they would not have dared to criticise you. A clergyman need not spend his whole life in the pulpit nor a doctor in his surgery, but a teacher—a woman teacher I mean, must spend her whole existence with her nose in the red-ink pot. After all, to take a degree is not necessarily to take the veil."

"You have hit it!" cried Miss Blue Jersey. "We are treated like nuns, boxed up for ever within the convent walls:

nuns, hermits, or dangerous lunatics. I do not think we are an abandoned lot, but we do want a little ordinary amusement and society."

"And money with which to enjoy it," supplemented the lady with glasses. "How can we live comfortably on the miserable pittance we get? Why should we subsist on cheese-parings and dress like beggars?"

"I suppose many of us are underpaid," admitted the Quiet Girl with some reluctance: she evidently thought the outburst a trifle dangerous.

"Suppose! Oh, don't be silly," snapped Blue Jersey. impatiently. "As for the Elementary Schools with the enormous difference between the men's and the women's pay, well, if they want a single female to work for them, after a few years' time, they will have to double their salaries and their holidays and halve the hours and the numbers in the classes. So there!"

"I don't think the High Schools are much better off either," said the Fair Haired Girl. "You teach from nine till one, and two till four and then go home to correct books. What time do you get for yourself I ask? And when you do get a moment you are too tired to enjoy it. Bah! It's a dog's life."

"At any rate," cried the Lively Girl, "It has had the effect of turning a good many women into cats!"

The remark was naughty, but I am not at all sure that it was not only too true. Well, is it to be wondered at, that the dull colourless life of the average teacher has a depressing and crushing effect upon those who follow it? The girl who takes her degree does, to all intents and purposes take the veil too if she goes in for the teaching profession.

Walled up in the school precincts, her horizon bounded by the school time-table, her greatest excitement the school concert and the prize-giving, is it any wonder she becomes an automaton rather than a living woman? No society, no outside interests, there she drags out her cheerless existence.

If the nation does indeed want its teachers it must re-bait the cage very handsomely. Let them have money to live on first of all: good salaries so that there may be a few shillings to spend on

amusements, holidays, and innocent recreation. Yes! Theatres, concerts, golf-links and cinemas. Give them a little leisure in their hard-worked lives: a little opportunity for enjoying some of the pleasures from which they have formerly been debarred, because, strange reason, "Because they earned their living."

Let them go out to dinner, to Bridge, to dances like other women: give them a visiting list (Ye Gods!) and an At Home day, and let them be "in" the world instead of "on" it.

Proper pay, shorter hours, and a recognised social status, those are the three main things needed to entice back the "Escapées."

For they are escaping on all sides and I can only warn you that if the cage is not relined with gold, leisure, and a little natural human recreation your birds are gone, and they will not return.

### QUESTIONS AND ANSWERS.

Q. I want to study Crowd Psychology. Can you tell me the best books to read?

W.L.

A. *The Crowd in Peace and War*, by Sir Martin Conway is an excellent introduction. Then read *The Instincts of the Herd in Peace and War*, by Trotter; *Group Psychology*, by Macdougall. Mr. Frank Watts' new book, reviewed on page 209, touches the subject from the class teacher's point of view, while his earlier book *Echo Personalities* is also good on the school crowd. Also study *John Bull and the The News of the World*; they will tell you clearly what the national crowd is interested in. The Sunday papers are full of excellent material about crowd and individual psychology.

Q. My boy is at a day school. He is rather boisterous and anti-social, and the head writes me saying I must take him away at the end of this term. The head writes: "I cannot sacrifice the many to the one." Will you kindly give me your opinion of the

rightness or wrongness of the head's attitude?

MOTHER.

A. My opinion is that if a teacher has to expel one pupil, that teacher is at the wrong job. I mean, of course, if the child is simply an ordinary "bad boy," and not mentally defective or definitely imbecile. If a teacher cannot fill the bad boy's life with interesting work and play, I say he is at the wrong job. He is a failure. His duty is to diagnose the trouble, and then put the lad on his own natural line of development. This means that the teacher should be one who knows his own psychic life, and, knowing his own, knows the unconscious life of others.

A.S.N.

My opinion is that, if a child does not fit into a school, his parents should try to find a more suitable school. For instance a girl may not fit into a co-educational school, and yet be quite successful in a Girls' School. Also a child who cannot live in the atmosphere of a self-governing school, may be quite happy if sent to a school where the staff rules. Certainly the many should not be sacrificed to the one.

B.E.

Q. When should I prune trees.

PERCY.

A. Although, strictly speaking, we only deal with teaching the young idea how to shoot, we shall try to give you the desired information. The family tree may safely be left alone; you will lop off the branches quite easily in your dreams. With orchard trees it is not so simple. Prune them in Spring or Summer or Autumn or Winter. The result will be the same . . . much blossom and no fruit. Apple and pear trees always bear fruit in the Autumn after you have moved to another house. Perhaps the best way is to put up a board "House to let," then prune your trees, remove your furniture, and then return in October. This trick works only once. For further information read *The Garden of Allah*, and *Paradise Lost*.



# Our Neglected Legacy.

By H. Brown Smith, Lecturer in Education, Goldsmith's College.

New possessions have always overlaid and obscured the old: it is so in education. We have been presented among other things with new ideas of liberty, new ways of penetrating into the privacies of the individual, new ways of measuring and estimating his intelligence, new ways of training his senses. The country is flooded with scientific influences and many children are in the laboratories, recognised or unrecognised. A fire of educational enthusiasm for more exact methods on the teacher's part and for more individual chances on the children's, is spreading from University towns to village schools. The schools for younger children are as a rule first and most deeply affected, partly because the results are more easily recognised in them, and partly because there is an erroneous idea that time is not so valuable before the age of learning.

If the scientific spirit should carry its methods further on the new lines already stated it might be interesting to prophesy what will be the tastes and interests of generations following this one, for example—the young children of 1951. What will be provided in the shape of books and apparatus by Local Education Authorities? Will there be any toy shops, and what kind of toys will they stock? Will the circus and play for children cease to be? What will be the programme of a children's party? What will children do in their leisure? Will Peter Pan still be produced? Will there be any Christmas Trees, Churches, paint boxes, pretence games? Will Robert Louis Stevenson be out of print?

Nearly 100 years ago Frederick Froebel bequeathed to children the gifts of the Spirit; we have talked a good deal about them ever since, but as a body of teachers we are not in our hearts convinced of their value. It is easy to test the truth of this; we have only to look at the time-table of a school, to inquire into the methods of inspection and of examination, and ask what are the subjects most carefully tested; we have only to read the inscriptions on pages and

the conditions of scholarships, and above all to observe the leisure of the youth of our nation, to realize how mean a place is held by spiritual things. Mr. Clutton Brock in the "Ultimate Belief" describes this spiritual education as "certain desires that are not desires of the flesh." "It (the spirit) desires to do what is right for the sake of doing what is right; to know the truth for the sake of knowing the truth; it has a third desire which is not so easily stated, but which I now call the desire for beauty." Later on he says, "There is one very strong practical reason why children are not taught the philosophy of the spirit, and why that philosophy is not applicable to teachers. The philosophy of the spirit implies the freedom of the spirit; and we are all afraid of freedom in others, if not in ourselves."

I believe there is another reason forced upon teachers by public opinion, which makes them neglect the things of the spirit, and that is the economic one. At the back of all educational organization is the desire to teach things that "pay"; that "make for efficiency," and this efficiency is only another name for profitable wage-earning subjects. Convention and materialism are the worst enemies of the spirit.

Froebel said all this in other words when he wrote the Education of Man, and it is curious how very near he is to some of our recent attempts to re-state the value of the education of the Spirit. He says, "Play is the highest phase of child-development—of human development at this period; for it is self-active representation of the inner—representation of the inner from inner necessity and impulse. Play is the purest, most spiritual activity of man at this stage."

"We become truly Godlike in diligence and industry, in working and doing, which are accompanied by the clear perception or even by the vaguest feeling that thereby we represent the inner in the outer: that we give body to spirit and form to thought; that we impart an outward, finite, transient being to life in the Spirit." "This is the high meaning, the deep significance, the

great purpose of work and industry, of productive and creative activity." "Primarily and in truth man works only that his spiritual divine essence may assume outward form and that thus he may be enabled to recognise his own spiritual divine nature. "If therefore, at any time in his life man has neglected to respect in the use of his powers their divine nature and to exalt them to work, or, at least, to develop them for work, he will necessarily and unavoidably be overtaken by want in proportion to his neglect. At least he will not, at some time, reap what he could have reaped, had he, in the use of his powers, in his calling, always respected their divine nature."

This is the inheritance that we have neglected for our children—even when we have appeared to believe in it. At the present time with the materialistic side of life emphasised by some who seemed to have cared for deeper things, it looks as if the fruits of the spirit might disappear. The day of liberal interpretation of Froebel is over—we know if we care to, what play, self-expression, creativeness *might* mean; but we seem, as a nation, as if we could not wait for the slow growth of the spirit—there are no results in that domain to be measured, indeed no results that any but the spiritually minded can recognise.

For example our schools have toys in their cupboards and play on their time-tables, they have constructive materials in their stores and handwork on their time-tables; they have a piano in the hall and music on the curriculum; they have story books in the library and literature in the programme, they have even "free play" on the scheme of work, but limits as to its duration and a teacher to control its exuberance. What does all this mean? That the real meaning and value of these things is not grasped. Indeed not every one is capable of understanding the fullness of meaning, especially if their minds have been clouded, during the period of their preparation, by false values with regard to skill, to definite performances of mechanical processes, to the need for visible returns of profit. At the earliest age of entering school a child seems to be regarded from the wage-earning value-to-the-nation stand point. He must go through the mill of efficiency by reading fluently, writing

clearly, counting accurately; he must be made "sharp" by constantly being aware of his surroundings; he must know things that add to his commercial value, such as the outstanding facts of Geography and Science. The things of the spirit have not been ignored—a worse fate has overtaken them; they have been muddled, their value misunderstood: they have been regarded as luxury instead of necessity.

Teachers are very human in themselves; their standards of value must vary with the recognised values of the times; and their power to understand results that bring no profit, that make for no promotion, becomes weakened by the tests imposed by those over them and by public opinion. A child who discovers for himself a new blending of colour is interesting, but not so valuable as is the child who writes well at 6; the power to use, or better still, to compose a really beautiful phrase in narration is rated far below a good reader; appreciation of poetry or of music so that children call for repetition again and again, or sit absorbed is not so profitable to a teacher's reputation as power to memorise a poem or to sing tonic sol-fah correctly. The question that comes from very deep down in a child's inner life and reveals a rich understanding is often brushed aside with "we'll talk about that another time." The piece of constructive work that a boy makes alone, crude and unfinished, but full of thought, is of far less value than the dove-tailed mechanical piece of wood work made by rule of thumb.

But of all the expressions of the spirit, the least understood is play—with all its many sided aspects of imagination, creation, expression and knowledge. It is the deepest thing in life, because only when we truly play are we ourselves, i.e., doing something for its own sake and so developing the spirit.

Dewey says: "Play is not to be indented with anything the child externally does. It rather designates his mental attitude in its entirety and in its unity . . . negatively it is freedom from economic pressure . . . positively it means that the supreme end of the child is fulness of growth—fulness of realisation of his budding powers, a realisation which continually carries him on

from one plane to another. Prof. Shelley goes further; he says: "What is it that takes possession of the human being and carries him along in that way? It is the play-spirit and that is all we can say. We see it burst forth: it simply bubbles up from the depth of one's being." "A child is always conscious of this bubbling up . . . as soon as the play spirit has left a person there is no reason for the existence of that person. It is that which makes really spiritual beings; it is that which gives one a future, gives as it were, always something to go for."

In what way then is the recognition of the value of play a recognition of the fruits of the spirit?

First perhaps in the fact of the need of expression. If play is man at his highest, then one of the highest activities is self-expression. Greville Macdonald says: "The process of evolution of man has been, and is still, a process of increase in the power of expression." No intelligence tests can reach this; it is not testable: but every teacher can give the opportunity, and can so value it that her children recognise it to be one of the things that matter. She must learn by experience and by inward growth to read development, through the creative works of her children, in language, in music, in material, in movement.

The next thing to recognise in the spiritual nature of play is the growth of imagination. This activity has received scanty merit of late, but children go on with their pretence, their dreams, they merge themselves in other personalities and the realm of fairies is never neglected. Greville Macdonald says "Imagination is neither more nor less than the power of perceiving the law fundamental in all things that live on obedience—the power of seeing through and not merely with the eye." "To the imaginative truth looks variously and equally truthfully to different souls." "The child is poet, creator: for he absorbs into himself the spiritual meaning of all outward and visible signs, and knows how life must be lived in sympathy to make it joyful."

By the atmosphere of play, i.e., the

doing of things for their own sake, children are free to gain this spiritual development. Teachers again have to be spiritually minded, else what can literature, history, art, be in their hands: the essence of these must be in their interpretation, not in their facts. Behmen likened the spiritual in man to the glow of the red hot iron. Something permeating and giving the iron power, though the iron still kept its weight and its dimensions when deprived of its radiance.

The third point of significance in the play spirit is its freedom—a recognised freedom within the law—not primitive license, not revolution—an atmosphere free from restraints that bind the spirit, but with the growth of the spirit must come the recognition of inevitable law. Froebel says: "Between educator and pupil, between request and obedience there should usually rule a third something, to which educator and pupil are equally subject. This third something is the *right*, the *best*, necessarily conditioned and expressed without arbitrariness in the circumstances. The calm recognition, the clear knowledge, and the serene cheerful obedience to the rule of this third something is the particular feature that should be constantly and clearly manifest in the bearing and conduct of the educator."

This is something of what Froebel left to us—a spiritual legacy that we have neglected, because we are not convinced of its value, and because we are not at present a spiritually minded nation. It is not a quick growth that we can hope to see by means of any system or subject—a system curbs the spirit, and the most spiritual subject can be materialised by some; but those who are convinced of spiritual value and who believe in its permanence, can do their part in helping it to grow whatever part they may be playing in the big machine of education: it has its place most of all in the Infant School, at least its fairest flowers can be seen there—its fruits may be seen in the University when the windows have been opened and the spirit of the student is allowed to be free.

# International Notes

## AMERICA.

### A SET OF SCHOOL PRINCIPLES.

FRANK D. SLUTZ, Director, Moraine Park School, Pueblo, Colo., states his Principles as follows:—

1. A pupil must be the creator, with the teacher, of the school, if, as the common possession of both, the school is to be loved by both.

2. This principle makes the teacher a member of the boys' gangs, and of the girls' sets, and

3. Cancels the silly notion that school work is done for the teacher.

4. Children must be afforded an environment in which they may act naturally if the deductions about child behaviour are to be sound. Deductions based on child behaviour in an environment which encourages counterfeiting will be counterfeit deductions.

5. The teacher should be a companion and friend rather than a policeman.

6. Pure teacher government causes the pupil to believe that laws are imposed when the truth is laws inherent in the structure of Society.

7. Excessive supervision, translated into truth, means that a child's progress is limited by the time a teacher has to inspect all the items of the pupil's work.

8. Self-government, if not "plastered on" a school, but begun simply and allowed to grow, as all safe and sane things do, can be made successful.

9. Children love to do real things. As soon as anything is substituted for reality, that thing becomes an artificiality.

10. Books are immeasurably valuable, but are not all of life.

11. Our report card asks, What are the fundamental human occupations which every human creature engages in from the cradle to the grave and to which all mere subject matter is contributing? Why not catalogue these elemental activities and grade in them as the vital responses to be acquired? These 10 occupations, or "arts of living," are as follows: Body building,

spirit building, truth discovering, opinion forming, thought expressing, society serving, man conserving, comrade or mate seeking, life refreshing, wealth producing.

### CASES IN A PSYCHOLOGICAL CLINIC.

*Lincoln School, Youngstown, Ohio.*

Mamie entered school four years ago, before the clinic had been established. Although she has teachers far above the average, she made almost no progress in school work. She could not learn to read, could not retell a story, did not seem to be able to master the simplest games, could not perform gymnastic exercises, seemed to have no more intelligence than a three-year-old child. Mamie was kept in the same grade for five semesters, and when the clinic was established was pronounced mentally defective and incapable of being educated. Because she showed marked ability in the test in designing, it was recommended that she be given work of that kind. An expert designer became interested in her case and attempted to develop her talent. She could not learn to take measurements but she could look at a subject, design a costume and cut it to fit. She does not like to sew and cannot do it well, but she becomes quite angry if a seamstress does not do the work well. The expert says she possesses exceptional ability and that she has designed costumes which far surpass anything he himself has been able to turn out.

Harry learned to read after having been in the first grade four semesters but even then could not read as well as many children who had had but one semester's work. He was slow in all school exercises except mechanical operations in arithmetic. He mastered the number combinations much quicker than the ordinary child. Harry was found mentally defective. His teachers observed that he liked to repair broken toys, the more complicated the operation the better. Children brought their broken toys to school for Harry could always fix them.

The coaster brake of a bicycle was worn out but Harry soon had it working perfectly. As he could not be compelled to go to school on account of his lack of mental ability, he was permitted to play about a garage. There he tore down an old automobile and put it together so it would run, making the missing parts himself. When he was old enough, he started to work in the garage. His fellow workmen say he is a genius and that he can discover a method of repairing anything. They say he frequently simplifies the mechanism of a machine without losing any of its efficiency. He works in a shop where his inventive genius has every opportunity to assert itself and is happy in his work.

Thomas was found to be far below normal in mental ability but surprised his examiners by telling them the key in his auditory test. His teachers had found him far above ordinary ability in music. He read notes readily and could sing in tune. The family had no musical instrument in the home. Thomas seemed able to recognize accurately any key sounded on the piano. He is taking lessons on the piano and is making admirable progress. Though he has never had any lessons on any other musical instruments, he is able to play a number of them very creditably. He plays by ear or by note. He likes to direct an orchestra or a choral but takes more delight in playing or singing in one of these. So far we have not noticed him doing anything in musical composition and we do not know that he possesses ability in this line. He loves music and would willingly miss his meals to play on a musical instrument. His parents are going to see that he secures a good musical education.

J. W. SMITH.

*From "School Review," Nov., 1920.*

### THE MACABE SCHOOL STATE.

When strangers pass Public School 50, Brooklyn, near Williamsburg, Plaza, they are impressed by the orderly conduct of the children streaming into or out of the school. This is the external manifestation of the McCabe School State for which P. S. 50 is famous in Brooklyn, named after District Superintendent James J. McCabe, the composer of the latest musical setting to "America." Bright eyed boys and girls

are seen in the street keeping a watchful eye over the little ones and working in co-operation with the city police. They are the traffic squad of the McCabe School State and thus the School touches hands with city outside its doors. This is the visitor's introduction to No 50's regime. The spirit of the School State permeates the school, but a stranger might be puzzled at first to learn that P. S. 50 is conducted like all other Public Schools, and that the McCabe School State is an extra activity.

Passing into the school the visitor sees the guards quietly patrolling, ready to keep order if necessary. Dr. Oswald Schlockow quietly observed. "Some one has not been a good citizen to-day." A boy saw a paper, quickly picked it up, and replied: "Yes Doctor, I must remind him if I can find him." Then the youngster smiled and Dr. Schlockow smiled. The moral of the incident was not lost on the visitor. Dr. Schlockow did not say, "Pick up that piece of paper." The art of modern school management appeared in the incident as reflected by the spirit of the school state. The machinery is not apparent until the School State gets to work on business of its own. The campaign for the election of officers of the School State is coming on. Dr. Schlockow calls a meeting of the boys and girls of the seventh and eighth years in the auditorium. They constitute the School State and there are about 800 of them. Dr. Schlockow tells them that they are to select a governor, a lieutenant governor, a secretary of state, an attorney general, a chief justice, a senate and an assembly. He tells the children that school is a mimic world and that they must learn how to strive for social co-operation. Dr. Schlockow asks the children to consider efficiency and character as the test for office, not personal friendship. The candidates take the platform and tell the citizens what they will do for the P. S. 50 if elected. The election is held according to the Australian ballot system and the new officers are installed without delay, an improvement on the adults.

The visitor saw the government of the School State at work after school. One first notices how interested the children are, especially in the Senate and assembly. The Lieutenant Governor and the Speaker presided with Dignity. There is a teacher

present during the proceedings of the Legislature and the court, but they hold the reins lightly. Breaches of discipline rarely occur and if they do they are reported to Dr. Schlockow and the faculty. The children feel their responsibility. They pass bills affecting the management of their own school. That brings them nearer to the teachers and to a closer sense of their responsibility. The bills they offered proved it to the visitor. Here is a bill introduced in the Assembly: "*Resolved*, that the janitors be asked to keep the hall windows open top and bottom." Here is a bill presented in the Senate: "*Resolved*, that handball playing against the outside walls of the buildings be prohibited as it dirties the walls and sometimes causes the breaking of windows." Another bill called on the Guards to shew no favouritism. The citizens of No. 50 are keen in criticism, and resolved to have their rights. The laws passed go to the Governor for his approval or disapproval, and finally are scrutinized by Dr. Schlockow and the faculty. The Governor is responsible to the principal and the Republic for the enforcement of the laws and the administration of the guards and police. Learning by doing is one of the fundamental principles of the McCabe School State. The boys bring the ballots and legislative bills, and in the bindery in one year they "reclaimed" 1,500 worn-out text-books.

The more dramatic side is seen in the court. A big hulky boy was haled into court. A regular notice had been served on him and he was produced by the sheriff. At first some of the children were disposed to grin as the clerk in business-like manner read the charge. The culprit seemed to be trying to summon up a defiant spirit. But was it a realization of the spirit of the law or mass psychology that changed his attitude? There was a new influence at work on him. The little Judge was half his size, but the determination that blazed in his eyes, the firmness of his manner and the perfect grasp he had of the facts were another factor. The young giant hung his head, confessed he had broken a school law, gulped and received his sentence in silence. He felt his disgrace. He had experienced a new sensation facing a jury of his own mates, facing a stern Judge half his size and compelled to admit his guilt. Dr. Schlockow

moralized on the incident. He does not like to talk about the School State for quotation, he prefers to have the School State speak for itself. "Sometimes," he said, "a boy who does not grasp the idea of the School State and misbehaves, is elected an officer. He sees his relations to the school in a different light and that gives us a better hold on him." That may or may not be a tip to the youngster in this instance, but it shows how the McCabe School State capitalizes boyology.

But this is only part of the story. The John D. Wells is a school of high grade; it graduates an unusually large number of children and stands among the best in sending boys and girls to high school. And yet, P. S. 50 finds time and opportunity to extend the idea of the School State to the other classes. The pupils in the seventh and eighth grades have the power to elect the children of the sixth year into membership, but have not as yet done so. Here we have children studying children, another virtue of the School State. But the principle is carried out in the establishment of twenty-nine towns. Each one is its own life and is a part of the State. The pupils undertake to preserve order in the class room. They even supply teachers in absence of the regular instructors. Thus they learn from the insight they gain into the teachers' work from their own experience with responsibility in the administration of the School State. Dr. Schlockow may be quoted again: "When a boy upsets his class I tell him that he is not hurting me the principal, nor his teacher, but his class and the school. We wish to inculcate in the children the idea of their obligations to society. We talk too much about privilege. Let us talk more about our duties and obligations to each other and society. Emphasize duty and rights will take care of themselves. We are socialising our school to make it a mimic world in which everybody will work with everybody else for the accomplishment of certain moral, mental and physical ends, and the greatest of all is the social end."

In fine, the McCabe School State is a laboratory in the first aspect of the case. Dr. Schlockow in a lecture once made some teachers gasp by springing an academic joke on them. He said with a serious face: "The

School State is a God-given way to make the children go wrong." The teachers gasped, but were reassured when Dr. Schlockow with a smile explained: "I mean that by means of the School State we can find out exactly what the children are and set them straight. We are not afraid of errors. Why not begin with the children? Why wait until people are twenty or twenty-one before studying them? The School State is the best institution we have for a laboratory. It offers limitless possibilities. First of all, it promotes social co-operation. It is the dramatic means for teaching civics. It teaches the children to use their brains, to study each other, how to fraternize in the bearing of responsibilities as well as how to learn about voting, legislating, the methods of court procedure, the duties of officers and other subjects. It connects with the regular subjects and awakens a school interest in some pupils who cannot be reached in any other way. The School State permits the children to express their grievances. There is no straight jacket. That makes them feel freer and more in sympathy with school. Finally, it promotes leadership and the cause of better citizenship."

Dr. Schlockow started the School State in P. S. 109, Brooklyn, where it was installed by its famous author, Wilson L. Gill. Now the McCabe School State school is in its fifth year in P. S. 50, "and its possibilities are boundless."

*From "School."*

**RUSSIA.** By a Russian Lady.

(1917—October, 1920. A short report of the People's Commissary for Education. State Edition, 1920).

THREE years of hard struggle against the economic ruin, against hunger and cold, and disease! Can there be a question of education, of schools, science and art? Can one expect any perceptible results in the constructive culture of this period? Notwithstanding it all, after perusal of the short report of the People's Commissariat for Education, we are bound to admit that Soviet Russia made considerable progress in the field of culture. The People's Commissary for Education Lunacharsky, in his introduction to the report, underlines all difficulties, among which one had to work.

The lack of sympathy of the intelligentsia, who changed its attitude only lately and started to work, the lack of training, the somewhat juvenile thoughtlessness of the new workers in the educational field, and other obstacles came continuously in the way. But by persistent efforts all this was mastered and is being mastered all the time. We give the following information as results of this work.

The Commissariat for Education organized in these three years a great number of all Russian and local Conferences of workers in education. (Local Statistics). In all 7 conferences in 1918, 25 in 1919, 21 in 1920, 53 in all.

The Infant Education is not only in Russia, but also in Europe still in an embryonic state. New Russia stood before a task to cover speedily the country with a net of children's institutions and to find new ways in the organization of this work. The first conference of the pre-school education arrived at the following conclusion: "the path to the new school lies through the pre-school education." The Section of the Pre-School education has for its aim to create, instead of the present Kindergarten, where the child spends only a few hours a day, a Children's Home, where the child may remain until the return of his mother from work. (Statistics of Conferences of this section). Towards the end of 1919 there were 3,623 pre-school institutions with 201,913 children. In spring 1920, the number of pre-school institutions rose to 4,046 with 235,725 children. At present the number of these institutions reaches 5,900. (Local detailed statistics of different countries). Towards the beginning of 1920, 3,280 students passed through the training course for the pre-school education. The number of these training centres is 98.

The Protection of Childhood under the tsarist regime was in the saddest condition. The soviet power inherited 588 Infant Schools with 29,650 children; these accommodations were not sufficient even for a tenth part of the children who needed asylum. Now everything possible is done that the children should not starve or be compelled to beg. The number of children's homes in spring 1920 was brought to 29,000 and the number of children to 203,000. (Statistics of Petrograd and Moscow and

Provincial Homes). The energetic work of Narkompros (the diminutive title of People's Commissariat for Education) continues.

The need for such institutions is far from being exhausted. The children's Homes are in some localities extremely overcrowded, but a complete lack of buildings, which would even in the remotest measure answer the purpose—puts a limit to the endeavour to give shelter and education to all the homeless children of the Republic.

Much has also been done for the defective children, to which in Russia also the so-called "child criminals" are referred. Only ailing children and those deformed by the vicious surroundings are known there, but not criminal ones. There are still too few homes for such children, few specialists, but the existing 70 homes do an intensive work in the way of moral recovery of the children.

Much is also done to enable the children to spend the summer in fresh air (statistics).

It needed a great task to transform the old school into a united working school. Certainly a good deal of work is yet ahead, but much has already been achieved. The basis of the new school must be the synthesis of work and science. Schools have been proclaimed free of fees, from top to bottom, which by itself destroyed the possibility of existence of private schools. To facilitate for the children of the poorest workers the frequentation of school, the state took in principle on itself the obligation to provide free lunches for the pupils, all the school-books, boots and clothing.

It goes without saying that the school is freed from all the survivals of the pedagogic past, such as separation of sexes in education, punishments and examinations.

As an agent of education the participation of pupils in the productive life of the country is being practised. The attempt to create workmen's schools met in many localities with so many obstacles, that it gave pitiful, and sometimes negative results. One came to the conclusion, that a wide freedom ought to be given to the local initiative, but at the same time a concrete program of work ought to be presented to the schools. With this aim a series of experimental-model schools has been cre-

ated. Their number is 12 in Moscow and 36 in other parts of Russia.

One of the tasks of the Commissariat for Education is to organise a regular and planned circulation of the rural school population to the town and industrial centres, and the town and factory population into the rural agricultural setting, initiating in this way the pupils with all the sides of the economical life of the country. With this view was created an Excursion Office, which in the first three months of its existence passed 10,000 excursionists. Besides this, 17 excursion bases were created in other counties (Statistics of schools, primary and secondary).

To raise the cultural and educational standard of the population, a special attention has been given to the professional and technical education. For this purpose a head committee for the professional and technical education has been created. The scheme for the Professional education was based on the following principle: (1) One cannot start the professional and technical education before the age of 14-15, and not without a certain minima of a general education. (2) Each citizen must be procured the possibility to complete or acquire theoretical knowledge until the attainment of the highest qualifications, e.g., completing the studies of a higher technical school. (Statistics of these Schools). In connection with this were founded, Professional-technical schools for adolescents (4 years training); Professional-technical courses for adults (from 6 months to 2 years) a day technicum (4 years); evening or workers' technicum (6 years); high technical schools (3 years); High polytechnicums (1 year) and preparatory institutes for training of those who are not quite prepared theoretically. In view to secure for all citizens the possibility to avail themselves of the professional-technical education, social grant is given to all pupils and one is also endeavouring to provide them with clothes and all school accessories.

Realising well that the new school can only be created with the aid of well-trained teachers, or as they are called in Russia, school workers, much attention is being devoted to their training. From the old regime were inherited 150 teachers' seminaries with the course of primary schools, 19



teachers institutions with the course of secondary schools, and only 2 privileged high pedagogic institutes. Everywhere reigned the method of lecturing only, the pedagogic practice existed in full proportion.

At present, all teachers' seminaries are transformed into pedagogic training centres, where only adults are admitted.

This question, as well as the one of the university education is dealt with at length in the report.

The teachers' institutes are transformed into higher institutes of people's education with the aim to create from these pedagogic institutions students with the knowledge of (1) Elements of scientific philosophy, physical science and mathematics, natural history, historical and humanity education. (2) Elements of a special political education. (3) Scientific foundation of a social education and the principles of creating a workers' school; and (4) Technical knowledge in its life application in connection with science. According to this all the work in the institutes preparing workers in education has been transformed.

Lectures have been reduced to the minima, they are replaced by an independent working by the students of the themes of the course. The practical work of the students in pre-school, school and extra-mural education is being done in the Kindergarten and children's homes, in schools and cultural and educational institutions.

At present there are in Russia: 55 high pedagogic institutions; 2 Academies of People's education—they have 10,305 students. (Different statistics of all categories)

Besides this, the Republic organised for the levelling up of the pedagogic standard of people's teachers not less than 300 short termed pedagogic courses in the year.

The Report says much about the high school generally. The education in the Universities is quite free of charges, and all the poorer students receive a social grant, which reached in 1920 7,200 roubles per month, and besides a considerable number of students receive rations of food, which is of great importance.

The abolition of qualification for admittance into the Universities, the gratuity and social grant brought a big flow of youth of both sexes into them. The number of

students from 60,000 at the beginning of 1918 reached in the autumn of 1919, 117,000. Professors and lecturers in them at that time numbered over 4,100.

The number of universities in the autumn of 1919 reached 15 instead of the former 5. All high schools, besides the high technical ones, reached 46 in November, 1920.

The report further shows that the national minorities in Russia can rely on support of their national culture by the State and that in general money is not being spared for the educational work. In this regard there is something to be learned from Soviet Russia.

One has to say in conclusion that if in the present extremely difficult conditions so much could be done, one can expect a rich harvest of the new culture, when life in Soviet Russia will enter its normal track.

### HUMOUR IN ESSAYS.

Teachers will find that children love to write funny essays, and a child's sense of humour certainly should be encouraged to grow. We suggest a few titles.

My Pet Bee.

A Hen in Church.

I grow to be forty feet in a night.

The man who was three feet two, and grew to be six feet by auto-suggestion.

Invent a machine for sweeping chimneys . . . and use it.

Advertise a patent Flycatcher.

Be invisible.

Dine at a restaurant . . . and then find you have no money to pay the bill.

Win an elephant in a competition.

Describe washing-day as if you were four (excellent for phonetic spellers).

You think that turnips grow on trees. Describe a farm.

Julius Caesar come back to life. Guide him through London.

Have a correspondence with the man next door who plays the cornet.

Autobiography of a cheese-maggot (or an onion, sausage, Comic Cuts, nose, etc.)

You are music Editor of a paper. Report the fight between Dempsey and Carpentier. (Too difficult for children under fifteen).

Die at the age of ninety, and write your own obituary notice.

Write a cinema drama.

# Book Reviews.

**SCHOOLS WITH A MESSAGE IN INDIA.** By Daniel Johnson Fleming. Ph.D.

JUST at this time when India is passing through a great crisis in its history, the little book before us has a special interest. It is a report of the combined commission sent out to India by Great Britain and America under the auspices of foreign missions. Professor D. J. Fleming was a member of this commission and the material gathered by him is an important contribution for those who are studying Indian conditions and the new aspects of education in the country.

Most of the schools described are naturally either missionary or Government schools or at any rate carrying out the Government code, and the remarks of Prof. Fleming in his short introduction show that he has realised the great defects of the education as given in the schools. He says: "The curriculum laid down by Government has not been sufficiently related to the future livelihood of village children." This remark, which need not be limited to village schools only, shows that he has given great attention to the educational problem now pressing on Indian Statesmen:—as he says: "Something creative is necessary." His sympathetic descriptions of the school of Sir Rai-Indra Nath Tagore, the Gurukul and other schools where the true Indian aspect of education is more or less followed make us feel that assuredly the "open mind" is the one essential feature in any consideration of Indian schools. A very good description is to be found of the school at Teyampt, connected with Adyar, and now removed near there. Prof. Fleming was particularly struck with the "very definite ideal of sympathy and co-operation between the teacher and taught." To those who know the school well this is indeed the primary characteristic.

F.A.

**PSYCHANALYSIS IN THE CLASS ROOM.** By George H. Green, B.Sc., B.Litt. (University of London Press, Ltd. 7s. 6d. net).

A USEFUL book to the teacher. Mr. Green is a puzzle. He writes a book, nine-tenths of which is devoted to emphasising the importance of power in child psychology; in short an Adlerian book. Then in his bibliography he gives 22 lines to Freud, 3 to Jung, and none to Adler.

Mr. Green is a much better writer than Wilfred Lay. He is never obscure, and he knows the value of practical instances, although here and there he gives long associations to dreams and never explains to the beginner what they mean.

We get the impression that the author has not got down to the roots of human motives. He emphasises the conflict between conscious and unconscious, but he ignores the conflict between the two branches of the Unconscious—the Personal Unconscious and the Impersonal (or Collective)

Unconscious, between Devil and God, between "what mother said when I was three" and what the libido prompts.

The book is particularly good on day-dreaming, and Mr. Green's Analysis of Charlie Chaplin is sound, although he is possibly so afraid of regression that he writes *Chaplin* instead of *Charlie* each time.

We recommend the book to teachers. It is sane and restrained, and has none of the wild statements about sex and power, too often found in popular books on the subject. By the way what complex has Mr. Green got about the letter O? "Psych-analysis" is not current coin.

**THE NEW ERA IN EDUCATION.** Edited by Ernest Young. (New Era Library. George Philip & Son, Ltd., London.)

A book that every teacher should read. Here we have accounts of the work of O'Neill, MacMunn, Arrowsmith, the Caldecott Community, Miss Mason, Dr. Piggott writes on School Journeys by canal, and we have accounts of many schools—Open Air, Vocational, A Works Continuation School, etc.

To-Morrow, edited by G. S. Arundale.

It is with great pleasure that we welcome the appearance of a new educational magazine in India. *To-Morrow* is described as "a monthly illustrated journal of the New Spirit in Citizenship and Education." These last three words are peculiarly significant of the times. We have got to learn to how very great an extent the fulfilment of one's duties as a citizen are linked with a sound education in early years. We are glad to note that this very important fact has been appreciated by the promoters of the magazine.

The contents of the first two numbers include interesting articles by leading men and women of both hemispheres: notes on special branches of education, such as music, &c., &c. Interesting activities connected with the magazine are the book club and the personal service club. The former enables subscribers to purchase books of any kind at a reduced charge, while the latter—an even more ambitious scheme—undertakes to purchase any desired article for members living in country districts. Although designed primarily to meet the educational needs of India, *To-Morrow* is nevertheless world-wide in its scope and interest, and should appeal to people in all countries. It is attractively produced and profusely illustrated. We wish it a very successful life of usefulness.

**SUGGESTION AND AUTO-SUGGESTION.** By Charles Bandonin. Translated from the French by Eden and Cedar Paul. London: George Allen and Unwin. 12s. 6d. net.

If I mistake not this product of the noble work

of Coue and others at Nancy will make a great mark on current psychological thought. The technique described inspires confidence by its very simplicity; and the stress laid on the working of the "Law of Contrary Effort" is supremely valuable. Surely the understanding of this law will make nonsense of nine-tenths of both teaching and preaching. Briefly Baudouin finally eliminates volition completely, and lays down calm and almost colourless repetition of a confident phrase as the essential element in successful auto-suggestion. To will strongly is with him to court the disaster of invoking the Law of Contrary Effort. It is possible that in some contexts this danger may be exaggerated; but it is certainly probable that it has hitherto been grossly underrated, and this remarkable book does give a new explanation to ten thousand phenomena of rebellion, "cussedness," and reaction. The book is—I had almost said "peculiarly" healthy and creative in its creed and in its atmosphere. And the essence of the method is so simple that it is communicable and even widely diffusible. Children take to it naturally and healthily, and I have myself found the gabbled suggestion "It's passing, it's passing, it's passing" (not leaving time to the pain to assert itself) most potent against minor troubles such as a jammed finger caught in a door. The author's device of inspiring confidence in his methods by a few easily made pieces of illusionary apparatus is ingenious and original. There are some delightful revelations of the play of suggestibility, e.g., the statistics of cures wrought by new patent medicines, the number of cures being in direct proportion to the newness of the panacea. Baudouin leads on pretty straight to the conclusion that auto-suggestion (which should be highly-developed) is not a concomitant of but is almost incompatible with extreme suggestibility in the ordinary sense. The difference might well be studied, I think, in the lives of most creative workers whose creativeness implies at once rejection of outside suggestive influence, and responsiveness to self-suggestion. I believe that this book will prove to be a potent force in carrying forward applied psychology, already evolving at such a remarkable pace, to further and still more rapid victories. It will not supplant psycho-analysis, for its role is essentially different; but I am inclined to think that the psychoanalyst will do well to examine its possibilities on the side of re-education. The translation is very happy and sympathetic.

NORMAN MACMUNN, B.A. Oxon.,  
Tiptree Hall, Essex.

(Still, MacMunn, I'm afraid of this suggestion business. It is not touching root causes; auto-suggestion may cure a phobia of underground railways, but the buried complex is unaffected, and the phobia will only seek another outlet. And if parents are to use suggestion on their children, going to little Billy's bed while he sleeps, and saying "To-morrow you will be a good boy," I think suggestion will be a crime against humanity. Our whole family system is founded on the fact that the

Personal Unconscious accepts suggestions which crucify the Impersonal Unconscious.—A.S.N.)

APPRECIATION OF POETRY. By Eden and Cedar Paul. (C.W. Daniel, Ltd., London. 2/6 net.)

POETRY is treated as having a triple appeal—to the ear, the sensual imagination, the intelligence.

Many examples are given to illustrate the theory, and as a miniature anthology alone the book is good. It at least proves that the authors love poetry, but one feels that their attempt to say *why* they love fails to some extent, as all descriptions of love must fail.

EDUCATION FOR SELF REALISATION AND SOCIAL SERVICE. By Frank Watts, M.A. (University of London Press, Ltd.) 7s. 6d. net.

MR. WATTS sets out to remind teachers that the individual belongs to the crowd, and he defines education as "the process by which man is taught or otherwise learns spontaneously to refine, control and satisfy his egoistic impulses and desires in such a way that his conduct makes for the social as well as his own individual development and well-being." Hence we find him defending class teaching on the ground that the gregarious instinct must be developed. His reminder is well-timed, for the new apparatus teaching is in danger of separating a school into individuals. Of course Mr. Watts would not advocate the ordinary class-teaching in which forty children sit passive while one master talks. Rather is he thinking of the class-teaching of men like J. H. Simpson, Caldwell Cook and T. R. Coxon—i.e. class teaching which is full of expression for the pupils.

The book is well worth reading. It is well in advance of the author's *Echo Personalities*, published during the war.

#### NEW BOOKS ADDED TO THE NEW ERA LENDING LIBRARY.

- A. THE CHILDREN'S LIBRARY, Powell.
- A51. THE SEXUAL LIFE OF THE CHILD, Moll.
- A80. CARROTTY BROWN, A. S. Neill.
- B20. SUGGESTION AND AUTO-SUGGESTION, Charles Baudouin.
- PROBLEM OF THE NERVOUS CHILD, Elida Evans.
- PSYCHANALYSIS IN THE CLASSROOM, G. H. Green.
- PSYCHO-ANALYSIS AND BEHAVIOUR, Tridon.
- THE EROTIC MOTIVE IN LITERATURE, by A. Mordell.

Many parents say to their children: "Be good and you will be happy." But what they should say is: "Be happy and you will be good."—*Honor Lane.*

# Handwriting.

By John W. Benton.

Recently Dr. Kimmins, Chief Inspector of the L.C.C. Education Department, lectured on this topic to a large gathering, chiefly teachers, in the hall of the Child Study Association.

The facts admitted were:

(a) The writing of those pupils who have completed the Schooling Course has usually been very bad.

(b) There is need for changing the style of writing if improvement is to be ensured.

Lately a style has been adopted which young children can 'print,' and which other people can decipher, more readily. This change is a momentary relief from the previous condition. It is in complete concurrence with the history of this subject as given in the encyclopedias—degeneration of one style followed by regeneration through a new style, which, in turn degenerates and is replaced.

To create favourable interest in the new plan a popular name is sought. It was first called "manuscript writing," but this has been since changed into "script writing." This title is open to objection. The current writing is designated "cursive script," or, as a lady teacher hinted, the reformers consider it the "cursed" script.

In the examples shown on the screen the style is that known and practised for many generations as *Italic print lettering*. It has been commonly used for mapping purposes as it is compact and easily printed. There is only the down stroke effort shown in this style of lettering; there

is then less complexity and less demand on the young child's effort than in cursive writing—an important feature of that stage. Dr. Kimmins also emphasised the 'time' factor. He produced figures to show that the rate for young children was usually faster in the *new* style when judged by some "norms" for the current style which were quoted. The speed consideration is misleading at this stage as the real point at issue, in that respect, will not be settled until the speed of the finished writers is compared. A test made by a relatively expert exponent (adult) of both styles gave results very different from those quoted by Dr. Kimmins for the juvenile development. The print style was fully 25 per cent. slower.

The claim for speed at the learning stage is, even if justly evaluated, not material. The only valid test is in the ordinary affairs of life. If the speed for print can be shown higher than for current style at maturity then it will be a matter of moment.

Observation of the method from the speed point of view in actual operation in the schools, does not raise expectations unduly. The same evidence of manual deformity, through precocious demand on the nerves and muscles, as those which caused the defects in current script writing, is visible. All the common unhygienic conditions due to posture of the head and trunk are present. There is improvement in the form of the letters as a fairly general rule. Some children, who were bad writers do much more legible work with this less

exacting and more mechanical style. A teacher with several years' experience of the 'new method' asserted that a bad writer of print, and there are such, is much less legible—in the print—than in the current style. The adoption of a different shape for the letters is not a complete solution of the writing complex however.

Dr. Kerr made some very valuable critical remarks on the need for spacing more carefully, especially between words.

Dr. Kimmin's mentioned American researches in the direction of introducing rhythm into the writing movements. Special investigation of this plan as demonstrated in the Teachers' Colleges, Practice schools, in the various grades of notable private and public schools was made, by the writer, in Chicago, New York, and elsewhere. The opinion was formed that writing in the United States is at a low ebb. To put style into the letters it had been conceived by some psychologists that a drill on a rhythmic basis, as a band in marching, would have a useful psychological reaction in writing—hence the device.

In these schools the motion is chiefly directed to the down or body strokes of straight and curved character—the junctioning or up strokes being left to nature.

Fair regularity of height, slope, and spacing for the body strokes was all that was considered. To obtain the rhythm several devices were used. Counting to fifty was used in one school. At each number a body stroke was made. The interval was used for the junction or loop. The tempo was occasionally beyond the capacity of the class and a fiasco resulted. This occurred with an adult expert in a Practice School. In some instances a sort of jingle was repeated. Thus, in a Sixth Grade class in Chicago, a series of drills on ellipse forms was punctuated by the repetition:

"Round and Round .  
Our hoops go whirling."

At each accented syllable the body stroke was made—thus four ellipses were made in one place and, at the end, a glide to a new position was made where the effort was repeated. A line of letters—p with a long loop for the long body stroke—was made to

the tune of 'Yankee Doodle' in another instance.

At a recent summer school, Connecticut, a demonstration was given by a High School teacher who had hit on a novelty in the rhythmic plan. He claimed to be occupied in teaching girls of fourteen years to write. The lessons were of 45 minutes each on four days of the week. Three hours weekly is a very serious demand upon a School time table at this stage in training, so the need was evidently insistent. This plan was to use a phonograph to play some tune that had two or three beats to a bar, as the shape of the letter demanded. There were preliminary flourishes to ensure that the body stroke was made on the accented note in the bar, and that the theme provided a change at the end of, say, eight measures. The change in theme signalled the beginning of a new effort. This change seemed a brief respite from the writing movement—a necessary rest. Thus rhythm was secured between the individual letters or elements of letters, and, also, the groups of these.

There was an amusing admission—"some letters required a five pulse measure but there is no such music" so there was some 'faking' to be done when these letters were attempted. There was a considerable amount of accommodation required when words were written. This seemed to stimulate the ardour of the exponent—he attempted even to write *words* to the accompaniment of the phonograph.

Speed, whether tending to rapidity or dawdling, will not give the knowledge of form which is the basis of national writing efforts. The real problems of handwriting are not touched by rhythmic exercises. The development of a really well-formed speedy writing is dependent on a clear and adequate knowledge of principles—principles governing letter forms, method of hand movement, and posture of the limbs and body. The teacher of writing should be an artist who has a thorough knowledge of the mechanisms which underlie the art so that, when a pupil does not conform to these principles instinctively, and there be few who do, the teacher would show precisely the geometrical basis and the physiological conditions which must be satisfied if a result

byond mediocrity be desired.

The educational opportunities which writing affords are not appreciated. Writing is one of the least respected subjects in the curriculum. Teachers are taught to despise it as a merely instrumental subject. "The learning of writing being without much intellectual content is usually a tedious task to an intelligent child"—is Dr. Kimmins' estimate. This and other instrumental subjects are precisely those which should be most interesting "to an intelligent child." The reasons they are not interesting seems that (a) the teacher's knowledge of them is not full; (b) the physiological and psychological demands of the child are not satisfied and (c) there is an impatient demand for precocious effort and speed. This is especially true of writing.

Plato urged that these instrumental subjects should not be studied until the tenth year. One of the most notable educational psychologists of modern times—Dr. G. Stanley Hall—has made similar representations. He writes with withering scorn of the "precociously and chronically bad" penmanship. One passage in his "Educational Problems" is especially caustic—"without much development here (motor control) precocity and forcing are sure to do their disastrous work. That present practices do this in a wholesale way and to a calamitous extent, which all the practice of latter life often fails to correct, is certain."

Watch any considerable number of persons writing, whether in banks, mercantile offices, shops, or examination rooms, and observe the cramped muscles, the uneconomic movements of the hand, the unhealthy posture of the writers, and the justice of these statements of Dr. Hall is apparent.

The remedy is, the child should learn the precise form he is to make; he should learn as precisely the right posture, and the exact way of handling the tools, so that he can make this form correctly and with economy of effort—nervous and muscular. Then, when the physical ability is developed, he may practice these factors in combination until the complex becomes automatic.

Such a course may be decidedly interesting to young children who are not being precociously stimulated. The real difficulty

however seems to be due to the poverty of the usual school course in the early stages which forces attention *prematurely* on these instrumental dexterities which really belong to a later stage. It is not recognised that this letter forming and writing stage may be made the unique opportunity of leading even little children to a knowledge of scientific method. Manuscript writing does not satisfy these conditions.

Is there a way out of this labyrinth of degenerating scripts, punctuated with spasms of regeneration, only to relapse into the cyclic muddle indicated by the encyclopedias?

Yes. The way out is by constructive effort. In the early stages the child may *build* his letters in an exceedingly simple fashion, though in strict accordance with the principles governing the final form. From his *building* he may be led to discover the fundamental principles which raise lettering and writing to an important art. There are several stages possible in this course, including the shaping of the letters and the forming of junctions with plastic material. Thus it is possible, and has been demonstrated, that ideal letter forms may be learned without 'writing.'

Then the ability to manipulate a pen in a correct economic manner may also be learned before the actual writing begins. Thus there will be no bad habits to unlearn or to inhibit.

The step that co-ordinates these separate stages does not take long to master, and then the speed exercises with rhythm may serve to develop a very useful dexterity on lines that will lead to a fine art level if it be desirable.

By such a mode of attack reading also is learned as a direct consequence in a scientific manner. Some of the reading methods employed now are little better than guessing competitions. The children who learned to build their alphabets, words, and sentences learned to read entirely without Primers and in much better fashion than children who were taught on the Primer plan. In other respects such as vocabulary, spelling, Nature Knowledge, mental alertness and general intelligence there was considerable advantage shown by the freer and more rational training.

# The Piper Passes.

A PLAY IN ONE ACT.

By A. S. NEILL.

*This play was written for a special occasion, the farewell to a well-loved headmaster, John Russell, of King Alfred School, Hampstead. It is published in the hope that children will find in it a meaning that is independent of occasion. The lyric in the play is by my former colleague, G. C. Earle.*

A.S.N.

## PARENTS:

Marigold . . . . . PHYLLIS FENTON.  
ROSE . . . . . MOLLY TREVOR.  
IVY . . . . . EILEEN ROCKE.  
Waterfall . . . . . BRYAN RUEGG.  
Big Moon . . . . . RICK CULLEN.

## CHILDREN:

Mountain . . . . . MALCOLM SINGER.  
Misty One . . . . . RODERICK GARRETT.  
Eglantine . . . . . MERIEL ROCKE.  
Daffodil . . . . . SYDNEY COX.

THE PIED PIPER . . . . . A. S. NEILL.

*Scene: The Country of the Free, all sunshine and flowers and soft music. Mothers and Fathers are sitting at their cottage doors, and children cluster round eagerly. The mothers are knitting and sewing; the fathers are mending nets and harness. When the curtain rises a little boy is looking eagerly at Mistress Marigold. His name is Misty One. All the children look at Mistress Marigold.*

MISTY ONE (clapping his hands impatiently): Go on! Go on! Tell us about the rats.

MARIGOLD: Why, little Misty One, I have told you the story of the rats a thousand times.

EGLANTINE: Go on, Mistress Marigold, tell us the story in your own way; Misty knows that the rats were all drowned. You stopped at the place where the Piper went back to the mayor and asked for his thousand guilders.

MARIGOLD: Well then, when the mayor and corpora- tion refused to pay more than fifty guilders the Pied Piper. . . . but you all know the story.

DAFFODIL (impatiently): Go on! Go on! Oh, I love this part.

MARIGOLD: (softly) I love it also, Daffodil. I have told you many times that the Pied Piper stepped out into the street, put his pipe to his lips, and . . . (she sighs softly). I can never tell this part without weeping (she wipes her eyes with her kerchief); it is so . . . so sweet. I was but a child of seven. I was playing with my dolls in my mother's kitchen, and the magic music came from the street and I left my dolls and ran out and I saw the Piper tripping his pipping way down the street, and all the children were tripping after him.

DAFFODIL: But did you not go back for your doll?

MARIGOLD: I forgot all about dolls and fathers and mothers; I forgot everything; I even forgot where I was. All I knew was that golden music was making my little feet twinkle and my little heart glad. It was a dream and yet not a dream, for we dream in pictures. It was a dream in music. Oh, it was beautiful!

MISTY ONE: Go on! Go on! Tell us about the mountain opening up when you came to it.

MARIGOLD (laughing): But, child, I never saw the mountain-side open up! I did not even see the out-ain. I saw nothing.

EGLANTINE: Not the Pied Piper?

MARIGOLD: Not even the Pied Piper. My eyes were closed, and yet I saw fairyland in the music.

DAFFODIL: But did you not begin to think about your mothers when you found yourselves in the new land?

MARIGOLD: Yes, yes, we thought about them, and I think we cried a little, but the Piper piped us a happy song and the song told us that our mothers would not grieve because the Piper has sent a message to them saying we were happy.

DAFFODIL: How did he send it?

MARIGOLD: He told the robins to chirp the message from the window ledges, and the blackbirds and thrushes to sing the message from the tree-tops.

DAFFODIL (clapping her hands): Oh, how lovely!

MARIGOLD: And the birds used to come back and tell us about our mothers, and when they told of any mother that was weeping, the Pied Piper used to teach the birds a new song on his pipe, and then they flew back to the window of the sad mother and sang the new song, and then, you know, the mother always smiled.

EGLANTINE: Why did he not take you back?

MARIGOLD: We did not want to go back. And I think he felt just a teeny wee bit guilty about taking us away from our mothers, and that is why he was so troubled when he knew a mother was crying. Once he was so sad, and when we asked him why he looked sad he said that he thought he should take us back again. "I had no children of my own," he said softly and looked at us with eyes of love. But we all cried that we did not want to go back, and he smiled in gladness.

MISTY ONE: Was he always old? (the others laugh and cry: "Oh, Misty!")

MARIGOLD: When he led us to fairyland he was young; he would dance along; he never walked; he danced; he was so glad to be a child at heart.

(A pipping is heard in the distance. They all look to the right).

MISTY ONE: The Pied Piper!

ROSE: How sad the music he pipes! What can be the matter?

EGLANTINE: I have never heard him play music so sad.

ROSE: Nor I.

DAFFODIL: See how he walks with bent head.

IVY: What can be the matter?

MISTY ONE: He is coming this way.

(The Pied Piper enters slowly from the right. His head is bent, and his yellow and red dress is old and torn. He plays a melancholy tune. Everyone looks sad and anxiously they look at each other).

MARIGOLD: Piper! Why are you sad?

PIPER (after finishing his sad tune, smiles, and puts his hand on a child's head). Sad, Marigold?

Sad? Why do you think I am sad?

MARIGOLD: You play so dolefully, and . . . you never used to play sad music.

PIPER: I am old, Marigold. I am old.

MARIGOLD: Those who love children never grow old, dear Piper.

PIPER: Ah, well, my children, I must not be sad. I shall be merry! I shall play a merry dance! Listen!

*(He begins to play a bright tune, and the children begin to look happy. Soon they rise and commence to dance joyously. Suddenly the music stops. They stop the dance and look at him. His hand has fallen to his side with the pipe. He stands staring at the ground. They looked alarmed. Slowly and with heavy steps he walks away.)*

EGlantine: What is wrong?

WATERFALL: Never before have I seen him so sad. I fear that you children are more diffident pupils than your fathers and mothers were. When he taught us after we came from Hamlyn town he was never sad. He taught us with his merry pipe, and we loved to learn. But the new generation! You are less simple, and it seems to me less happy. I am sure you have made our dear Piel Piper sad. Why, I heard one of you boys speak slightly of him the other day. You, Mountain, it was.

Mountain: I doubted his wisdom, Waterfall.

Rose: *(horrified)* Mountain! How could you dare! Have you no gratitude? Have you no love?

Mountain: Mistress Rose, I know both gratitude and love. I love our Piel Piper, but . . . I say that his music is old-fashioned. You, Mistress Rose, and you, Waterfall, belong to the last generation. Your music is not our music.

Rose: Mountain, you are but a foolish child. Who are you that you should question the notes of our master? Know you not that the Piper's music is the music of the birds and the breezes and the rippling stream? What more would you have?

Mountain: These are not enough for me. I want the music of the hurricane, of the rainstorm, of the thunder. I am tired of sweet music. The Piel Piper is not grim enough for me.

*(All jeer at him and mock. Piel Piper enters slowly. All stop and look at him.)*

Piper: What! Wrangling! Children, wrangling! children, how can you!

Big Moon: We quarrel with Mountain, for he is critical of your music.

Piper: Well, Mountain?

Mountain *(hanging his head)*: Piper, I said but what I must.

Misty One: He is a traitor.

Eglantine: He shames us.

Piper *(putting his arm on Mountain's shoulder)*: Nay, he is no traitor. I heard his words, and he spoke truly when he said that I ignored the grim music of life. I had an ideal, an ideal of love and beauty: I tried to forget the thunder and the storm; I thought only of the scent of roses and the rich singing of the nightingale. Mountain would face the dark unlovely side of nature, and

he may be right. Yes, children I have piped of peace and sweet loveliness, but sometimes I wonder, I wonder if deep down in my heart is the thunder and the wind.

*(A bell rings in the distance.)*

Daffodil: The school bell! *(the children get up and make to go)*.

Piper *(sitting down)*: Stay, children, stay! Let us have our lesson out here to-day.

*(The children group themselves around, and their parents go back a little and look on.)*

Daffodil: Piper, you said that you would have poetry to-day.

Piper: Did I, Daffodil? Then poetry it shall be! I shall pipe a poem of pastures, and then you will tell me the words and after that someone will sing it. Listen!

*(He pipes a verse.)*

Piper: And now, Misty One, tell us what words you thought of.

Misty One *(stumblingly)*:

Cows in the pasture eating grass.

Brown cows, white cows;

Looking for the milking lass.

In the even,

All the seven,

And—er—the milk is—er—white.

*(All laugh and point at Misty.)*

Piper: Misty One, you are no poet. When I named you Misty One I named you well, for you see nature through a mist. Eglantine, tell us the words that came to you as I played.

Eglantine: Shall I sing them?

Piper: All the better child, I shall accompany your singing on my pipe.

Eglantine *(singing)*:

Heaven like a blossom sheds delight.

A magic energy is in the air,

Earth laughs with eyes of new-born light,

And we forget life's old despair.

Oh! if this golden moment could but last,

Then were we happy, but this cannot be;

The cloud-like future and the rock-like past

Close in too soon on our felicity.

Mountain: I like not the poem. 'Tis dreamlike and unreal.

Piper: Mountain, boy, it has a touch of poetry in it.

Mountain: Poetry is make-believe, Piper. It does not tell of life, the great life outside this fair valley, this sheltered Eden.

Eglantine: Why, you are talking poetry!

Mountain: Poetry is but words and dreams.

Piper, Eglantine saw in your music nothing but a tale of fairyland. Now you know why I like not your playing. It is too, too sweet; it is too, too effish. It is unreal; it is the music of a man who wears a mask.

Piper *(agitated)*: Ah! Mountain, you see deeper than many a poet. So you think I wear a mask?

Mountain: Piper, I think that you have worn a mask ever since the day you led our fathers and mothers into this lovely land. You think—

Piper *(excited)*: Stop! You know not what you are saying!



MOUNTAIN: Then I shall say no more.

PIPER: Yes, yes, go on, Mountain. For a moment I—I forgot myself.

MOUNTAIN: Piper, were you angry when the Mayor of Hamelyn refused to pay you your promised thousand guilders?

PIPER (smiling): I was, very, very angry.

MOUNTAIN (triumphantly): Then you *are* wearing a mask?

PIPER: What do you mean?

MOUNTAIN: I mean that never once have you shown any anger in this land. You must have buried the anger that you once had.

PIPER: Mountain, listen. In the old days I knew anger and hate, but when I led your parents out of Hamelyn that day I put all ignoble things away from me. Now, I said to myself, I shall live for children; I shall give all my love to children.

DAFFODIL (laughing): And what became of your anger and hate?

PIPER: I charmed them away with my pipe. (Mountain shakes his head). Doubting Thomas! Then where did they go to, Mountain?

MOUNTAIN: That I do not know, Piper. They may be slumbering within you.

MISTY: You are overbold, Mountain.

PIPER (holding out his hand): Nay, Misty, Mountain is a dear, dear boy, and I love him true.

MOUNTAIN (taking Piper's hand): And I love you, Piper, love you true.

PIPER: And love is above music and learning, aye, and poetry.

MARIGOLD: Love is poetry, Piper.

(Piper sits brooding for a time, the children watching him in silence. Then he puts his pipe to his lips and begins to play a sad tune again).

ROSE: PIPER, I like not this sadness. You used to play sweet songs of birds and running waters rippling over pebbles, and gentle breezes. All was loveliness, but now you play the music of falling rain and wild waters. Piper, why are you unhappy?

(Piper rises and looks round at his flock. He places his hand on the head of a child, and then he buries his head in his hands. The children look at each other with anxious enquiry).

PIPER: Children, beloved children, I—I—am going away from you.

(All exclaim in consternation).

MOUNTAIN: Going away!

DAFFODIL: Piper, you jest with us.

PIPER: Nay, Daffodil, I do not jest. I am going away.

EGlantine: But why, Piper? Why?

PIPER: I am old (he bows his head).

BIG MOON (sternly): Mountain, this is your doing. Your rebellion has broken our Piper's heart.

MISTY ONE: Traitor!

PIPER: Hold! You must not say that. My resolve was set many days ago, long before I knew that Mountain was a dear rebel. I am going away because age has come to me. Another will come with a new song and a new message. Children, I have loved you well, and

you have loved me well, but the time has come when I must away from you.

MOUNTAIN: Away? But where, Piper?

PIPER: Shall I tell it you in song? (he pipes a tune).

MOUNTAIN: I know now. You piped of peace and quiet. I see a beautiful valley. You sit in the evening light before a cottage door; your pipe lies idle on your knee. You gaze wistfully towards the setting sun, and you think of the children you led out of Hamelyn Town, yes, and of their children.

PIPER: Am I sad or joyous?

MOUNTAIN: Joyously sad, Piper. Sad in your loneliness, but joyous in your memories.

PIPER: Joyously sad! No, not sad! For I shall live my life again in memory, and I have no sad memories. Nor shall I sit at my cottage door and think of my children; I shall see my children, for in my heart they will live until I die. But (he smiles) I think that I shall lay aside my pipe.

ALL: No, Piper!

PIPER: But there will be no one to hear it!

ROSE: You must sit in the even as the shadows lengthen, and play again the old dear songs that you taught us. They will bring all your memories back in pictures. Yes, from the wondrous day on which you brought us out of Hamelyn Town with that magic song that drew us all after you.

BIG MOON: Oh, it seems so long ago!

MARIGOLD: A thousand years!

PIPER: A thousand years! Why, Marigold, 'twas yesterday. But yesterday, Big Moon, you were a little babe, a wee, wee man with curly locks.

MISTY: I wish that no one ever grew up or grew old. Piper, please stay with us always.

PIPER: Misty One, the labourer must go home when the sun sinks in the west. It has been a long, long day in time, but a short, short day in joy. A sweet, sweet day.

EGlantine: See, the sun is sinking.

PIPER: The sun is sinking! I must away (he moves off).

MOUNTAIN: One favour, Piper, before you go!

PIPER: Ask, Mountain.

MOUNTAIN: The children of your children have never heard you pipe the magic melody that drew our fathers and mothers from Hamelyn Town. One favour! Play it once before you go.

ALL: Please, Piper!

PIPER: With gladness, dear children.

(He plays a few bars then slowly walks off. Led by Mountain they all stretch out their arms and follow him. He stops playing).

PIPER: Children, you must not come. I must go alone.

(They stop with outstretched arms. He goes out, and he is heard playing a brave tune).

DAFFODIL: Listen!

MARIGOLD: He pipes of hope. Brave, brave Piper! He bids us to await the dawn with brave hearts.

(Curtain).

## Right and Wrong.

A correspondent writes: "I wish you would realise the **THE NEW ERA** is too extreme for teachers. From the editorial chair children may appear to you to be little saints, but please remember that we teachers are living with the children, and your assumption that the child is always good is—well, absurd. And it is our duty as teachers to give the child an idea of right and wrong."

Yes, it has always been the duty of the teacher and parent to guide the child's morals. The world to-day is a moralist-made world. Let us consider this world. It has just killed a few million men, and in the coming second world war, heaven knows how many million will be killed. It divides humanity into free men and wage slaves. It possesses a "moral" criminal code that enforces barbarities. And in spite of—or rather because of all the morality teaching and preaching, the greatest interest in Western civilisation to-day (in June) is the Dempsey-Carpentier fight. For what does this great interest mean? It means that humanity's emotional attitude is fixed at a primitive stage; it means that notwithstanding all our intellectual culture, we as nations are emotionally two years old. Georges is indeed a modern "Jack the Giant" killer.

This attitude follows naturally our system of teaching morality. The moralist believes that an instinctive desire can be laid aside for ever, in favour of a moral wish. But the truth is that no instinctive wish is ever laid aside: it is repressed, but being dynamic it must struggle all the time for expression. The only release for an instinctive wish is expression. Every morning newspaper shows us instinctive wishes fulfilled by substitution. Cases of pathological stealing, slander, forgery, even murder can be religious acts. So the suicide is merely a very religious person who accepts wholeheartedly the dictates of

his early moralist teachers that life is sinful. The suicide is fleeing from sin. The drunkard can face this sinful life only when he is "fortified."

Moralists have wronged humanity by insisting on ideals, and personally I had rather see a child educated by a drill-sergeant than by a higher-life person. We dare not ignore the instincts, and we dare not say to a child *that is wrong*.

Then, if Peter, aged six, tries to hammer nails into the grand piano, we are to stand by and allow it?

No. We should smile, take away the hammer without saying "You are naughty." Better still we should say "Peter, this board is better for hammering in nails." If Peter kicks and screams and wants to continue spoiling the piano, he is merely showing what a splendid moral upbringing he has had. For Peter is born good, but if mother has told him he is a bad boy, we need not be surprised if he tries to live up to his moralist teacher's opinion of him. In later life we find our Peter trembling to look over a cliff edge. His fear is due to his repressed wish to jump over and thus escape from this sinful world. Or he fears the underground subway, or razors, or cats . . . the *black cat* falling into "naughtiness" may be symbolised by almost anything. The problem of education is not Continuation Schools, or subjects, or Time Tables; the problem is morality, or rather how to get rid of the morality that comes from without.

Parents will pause to think when they realise that the moralist is always hated and feared by the child. The child may consciously love the parents, but favourite books, essays, etc., will show the truth. Quite a number of schoolgirls love the story of Eric or Little by Little—the story of a boy who kills his mother. In symbolism the mother stands for the Pleasure Principle.

A.S.N.

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## OUR INTERNATIONAL CONGRESS OF EDUCATION AT CALAIS.

July 30th—August 12th.

Our first International Congress has left a variety of impressions on my mind which I would like to share with our readers in different parts of the world who were unable to be with us. The Congress was voted a great success by all who attended, either in the capacity of audience or lecturers.

The chief features which seem to have impressed people were the atmosphere of good fellowship, the keen interest in the different points of view expressed in the lectures and the camaraderie which grew up between the members during their long walks by the sea, their bathing parties and the various organised expeditions which were interspersed between the lectures.

Through the kind offices of M. Georges Lyon, Rector of the Lille University, Prof. A. Beltette, and M. Duquenoy-Martel, Mayor of Calais, we were lent the Collège Sophie-Berthelot of which Madame Meillon, the Principal, was a delightful hostess. M. and Madame Lyon came from Lille and with the Mayor of Calais and the Deputy Mayor gave us an official welcome of the most cordial character. During the War M. and Madame Lyon remained in Lille at the time of the German occupation and are very much interested in the re-construction work of the devastated region.

As a mark of gratitude for all that has been done for us, and therefore for the cause of international education, we ask teachers to help in any way they can. One way that suggests itself is the collection of garments, old or new, to send to Madame Lyon for the children who are in very dire need. Such garments, etc., should be sent to me at No. 11 Tavistock Square, London, W.C.1.

## THE INTERNATIONAL NUCLEUS FORMED.

The English visitors far out-numbered those of other countries. Perhaps this, felt to be somewhat of a disadvantage, was

due to the fact that the English are more accustomed than our Continental brothers to this form of summer school. Only the pioneers of other nations attended. They all said, however, that they would bring many more compatriots to the next Congress which we hope will be in August, 1923, probably at Geneva.

Enthusiasm has already been kindled in many nations, for there were present representatives from the following countries: Belgium, Switzerland, England, Ireland, Scotland, India, Italy, Spain, Holland, Sweden, Czecho-Slovakia, Jugo-Slavia and Russia.

This bringing together of different races and temperaments in search of one great ideal, the true Education, was one of the most valuable contributions that the Congress made to the stimulation of effort in places somewhat cut off from the experimental work that has been done in England in the last few years.

## SOME OF OUR DISTINGUISHED GUESTS.

We had with us Dr. Ad. Ferrière, a well-known propagandist in the re-vitalisation and reconstruction of ideas concerning Education, and Director of the Bureau International des Ecoles Nouvelles in Switzerland; Dr. Decroly, leader of a new education movement in Belgium and Director of l'Ecole "pour la vie, par la vie" at Brussels; M. R. Nussbaum, Director and Founder of the first Ecole-Foyer; Professor A. Beltette, Secretary of the International Federation of Secondary Schools; Mr. Cloudesley Brereton, Inspector of Schools for the London County Council; Mr. H. Wilson, President of the Arts and Crafts Association; M. J. Loiseau, leader of the new Scout movement in France; Dr. James Young, pupil of Dr. Jung, the famous Psycho-analyst of Zurich; Major L. Haden Guest, M.C., L.C.C. Many of our friends were busy at the New Ideals in Education Conference at Stratford-on-Avon.

## THE GREAT ADVANTAGE OF HOLDING OUR CONGRESS ABROAD.

Foreign travel is of incalculable value to teachers. They then meet with colleagues of other countries who are striving with the same problems as themselves, and perhaps solving them in ways peculiar to the needs of their own special countries, yet with the same ideals underlying the general direction of their work. The growth of understanding and appreciation which these meetings can produce is one of the ways of most surely bringing nearer the international spirit towards which the world is stumbling to-day. If the teachers can feel and understand from an international point of view, then there is a chance that history may be taught with real tolerance and insight in the future.

\* \* \*

## OUR RECREATIONAL ACTIVITIES.

Perhaps the foremost of these was the splendid evening of music at the Calais theatre, which was loaned to us by the authorities for the purpose of receiving Mlle. J. M. Darré, a gifted young pianist who consented to come to us at the request of M. Frank Choisy, Director and Founder of the Popular Conservatoire of Music at Geneva. Mlle. Darré has great power of interpretation and rendered Chopin, Beethoven, and Liszt with sympathy and charm. M. Choisy preceded the recital with an address on "Art and the Child." The theatre was thrown open to the public who came in large numbers. The proceeds were handed to the Calais authorities to help defray the cost of a monument which they are building in memory of soldiers fallen in the War.

The Mayor of Calais offered us special facilities for visiting the places of interest in the town and our party was escorted over the Museum, the Public Library, lace factories, etc.

A whole day was spent at Boulogne where we were officially received and shewn over the town. In the afternoon we were entertained at the College de Jeunes filles by the Faculty of the Lille University, who were holding a University course there, and we listened to an able lecture on Gustave Flaubert given by Professor Potez, D.Litt.

Another very memorable day was spent at Bailloul. Some of us who had not visited the devastated areas will never forget the desolation presented by this ruined town. Only four houses of the original Bailloul remain and the rest of the town consists of houses made of heaps of bricks. Six thousand inhabitants are already back and working among the débris with enthusiasm and courage.

The teachers of the schools there were kind enough to come back from their holidays in order to shew us what they were doing. We paid a most interesting visit to a little Montessori school, and to the Communal School, both of which were carried on in temporary buildings. In the latter the authorities are endeavouring to revive the lace-making industry. Two afternoons a week are given over to the instruction of the girls in lace-making and they are also encouraged to work at home. The scholars greeted us with "God Save the King" and the "Marseillaise." All reconstruction of the school work is very difficult as there are so few funds and some of us would like to send a gift of money to this brave school mistress who is working under such great limitations. We could also help by forming links between the school children of England and the Continent by correspondence.

One little girl whose father and mother had been killed in the bombardment of Bailloul, and who is one of a family of five children, presented me with some lace which she had made and a hand-painted card as a souvenir of our visit.

## The Exhibition.

Under the heading of recreations must certainly be included our exhibition. It was a real joy to its many visitors to see so much original and beautiful work from the hands of youthful creators. There was so much confidence and vitality about the various articles displayed.

The Garden School, Ballinger Grange, Gt. Missenden, must be an absolute coterie of young artists. The children sent an excellent exhibition of paintings, book-binding, vegetable dyeing and spinning, clay modelling and metal work all of which gave a glimpse of exuberant and sunny natures.

Some skilful and characteristic paintings came from the Margaret Morris School, Chelsea, and there were some fine designs from the Northern Polytechnic, Holloway, London. Jewellery, book-binding and lace work came from the Barry Training College and also some delightful work from King Arthur School, Musselburgh, Edinburgh, and from the Matlock Garden School. Examples of needlework were sent from Miss Swanson, author of "Needlecraft in the School," and from the pupils of the Exeter Road Girls' School at Exmouth. Dr. Decroly gave a very complete set of diagrams to illustrate his method of education. A complete set of Montessori apparatus was placed at the disposal of the Conference by the generosity of Messrs. Philip and Tacey, 13, Grape Street, London.

**Music.** I cannot describe adequately the great pleasure that we all derived from the music that preceded each of the lectures and which was executed and arranged by Miss Tudor Pole, violiniste, Miss Ethel Fox, violoncelliste, Mrs. Fleming Williams, pianist and Mr. Gustave Mattsson, violinist.

\* \* \*

## LECTURES.

The Report of the lectures given at the Conference will shortly be published. Orders for them should be sent now on the postcard enclosed in this number. A few of the titles of the lectures are as follows: Craftsmanship and Creative Education, Co-education, L'Ecole Active, The Abolition of Authority, Is the Child capable of Creative Power?, Self-Government and the Growth of Character, The Cultural Value of Analytical Psychology, Drama in Education, Recent Developments in the Methods and Application of Intelligence Tests, The Liberation of Creative Faculty by Education, Schools of To-Morrow, and The French Child at Home and at School.

\* \* \*

## WHY THE NEW EDUCATION FELLOWSHIP WAS FORMED.

Although the Conference was a delightful holiday with many free hours for relaxation, it has also sown what promises to be a very fruitful seed for future work. Some of us felt that the time had come for a union of those who are interested in the New

Education, who are seeing the signs of the dawn of a new era, helping in the reconstruction of the shattered world about us, and who have the vision of what the world might be in a comparatively short time if it were possible to change the education given to its future citizens now in our schools.

There are, of course, many associations working on what may be called the administrative side of education, such as the improvement of the status and salary of the teacher, the extension of the compulsory school age, reform of curricula, the provision of school buildings (so many of which alas, are still "prisons in which the immature are kept from worrying the mature"), but there is as yet no association of an international character which bands together those who, while interested in the administrative changes which must take place, realise that such reforms alone are insufficient and that what is needed is a change of standpoint as to the aim of education. They see the necessity of a different attitude towards the child, and a realisation that education must be a living, pulsating and creative function, and that therefore the personality of the teacher will always be the dynamic and central source of life in a school.

People are beginning to understand that everything now depends upon the teacher's point of view and attitude to his work.

We teachers know the many obstacles, the many limitations and difficulties which have to be met—such as lack of equipment, size of classes, want of sympathy and co-operation from other members of the staff, etc. We wish to find some method of constantly renewing our enthusiasm, of continually strengthening our convictions by a sympathetic intercourse with other minds and of perpetually renewing our courage and will through the knowledge of, and contact with, those who have achieved success in experimental work similar to our own.

We sought to found an association which would provide communication between teachers who have been kindled by the same enthusiasm and urged towards the many free, fine ideas that are beginning to permeate educational thought, and would give teachers that sense of comradeship

and support which is so heartening to the human soul.

With this idea in our minds a few of us met together and planned an association. The New Education Fellowship, which is to be very elastic and untrammelled by the usual crystallising influences of rules, a constitution, committee meetings, etc. We drafted what we considered to be the basic principles of the New Education and they will now be printed on the back of every issue of *THE NEW ERA*. Presently *THE NEW ERA* is to have a French edition, with M. Ad. Ferrière as editor, and later on we hope to have a German edition with Dr. Elisabeth Rotten as editor.

### How to belong to it.

Subscription to any of these three editions of *THE NEW ERA* will make the subscriber, ipso facto, a member of the New Education Fellowship and will imply acceptance of the principles.

There will be a conference of an international character every two years in different towns which members will be invited to attend.

The three links between members of the Fellowship will be therefore: firstly, acceptance of the principles; secondly, subscription to *THE NEW ERA*; and thirdly, the right to attend the biennial congress.

The Fellowship will be, of course, entirely non-political and non-sectarian and will not be the advocate of any particular method of education, but will seek to find the thread of truth in all methods and weave in each thread differently so as to suit the varying needs of particular schools and particular countries.

It will be understood that a Fellowship of this nature will give full opportunity to each country to work along its own path of development. Members of the Fellowship in any country will be able to unite together if they wish for closer communion, propaganda, or any other purpose that may seem to them helpful.

Inevitably, the chief propaganda of each member will be to take the spirit of the Fellowship into his work in the educational field. The more members we have in any town the more completely will the strength of the Fellowship be felt. Therefore let us try to ingather as many members as possible

in order that we may form a large band of enthusiasts welded together by a mutual ideal, inspired by a new vision of the earth as it could be, and as it so soon can be, if the children are poised and free and fearless when it comes to them to grapple with the problems which their elders have also dealt with after their fashion. If we are to do this the heart and mind and will of the child must be nurtured and harmonised. The teachers are the guardians of the future of the world more than any other body of people and it is our endeavour to keep this responsibility, this trust, ever before them as an inspiration so that in the weariness, and sometimes unavoidable drabness, of everyday they do not lose sight of the significance of the power which is in their hands.

\* \* \*

### BUREAU OF INFORMATION FOR THE NEW EDUCATION.

Later on we shall try to have in each country a Bureau of Information concerning the new schools and pioneer movements in education throughout the various countries, so that visitors to a foreign land can immediately be put into touch with the latest educational developments.

Our office at No. 11, Tavistock Square, London, has already the nucleus of such a bureau and I would like to hear from others who would offer to start such a centre in their own countries.

Dr. Ad. Ferrière has had such a bureau in Switzerland for the last 20 years. His address is Les Pléiades sur Blonay, Switzerland. B.E.

\* \* \*

### THE DALCROZE SCHOOL AT HELLERAU

(All that I have been able to extract from the Co-Editor.—B.E.)

Dresden, Sept. 5th, 1921.

Dear Mrs. Ensor,

I know that you picture me spending my time running round visiting the schools of Germany. The truth is that I spend the day lying in the sun, clad in a pair of bathing drawers that would not satisfy the critical eye of Councillor Clark. Of course the dishonest explanation is that the schools are all closed for the summer vacation, but the real truth is that at the present moment



I am much more interested in sunbaths, beer, and baccy, than in all the new educational experiments under the sun.

Still, two mornings ago, I donned my trousers and went up to visit the village school here—the *Volkschule*. I liked it at once. No punishment, no rewards, any amount of outside rambles for Geography and Nature Study. In school quite a lot of creation . . . child of six draws a pig, and then writes PIG underneath. The staff seems to be composed of young people who are out to find and give freedom. But I am told that in neighbouring villages one may find the old type of teacher who believes in stern discipline.

I suppose you know that Hellerau is a famous name. It was here that Daleroze came in 1910. The Dohrns, a wealthy family, were so taken with his ideas that they built for him a great Institute. Here in 1912 Daleroze began to work. Success came at once. In 1913 the School produced Gluck's *Orpheus* with the help of Appia and Salzmann. Personally I don't know anything about music, but I am told by experts that the *Orpheus* production revolutionised operatic and ballet performances all over Europe.

When the war came Daleroze was in Geneva at a great performance on the hundredth anniversary of Geneva's gaining of freedom. He did not return, and during the war it was impossible for anyone to carry on the work, for the school was and is an International School.

In 1919 Frau Baer, the American wife of a Hellerau architect, and trained in Eurhythmics by Daleroze himself, noted the eager aspirations of the young people . . . the German League of Youth. She opened an evening class, and in a few weeks she was holding four double evening classes a week. Her success prompted her to hold a summer course. Accompanied by Valerie Kratina, a well-known Czecho-Slovakia dancer, trained in the Daleroze school, Frau Baer went to Daleroze in Geneva and secured his moral support to carry on the school as a Daleroze International School. The work succeeded and Frau Baer called Professor

Ferand from Budapest to organise the musical side of the work.

The school is divided into three parts. Professor Ferand is the head of the purely musical department; Frau Baer is in charge of the purely pedagogic part, while Fraulein Kratina deals with the artistic side of rhythm. Frau Baer insists that Eurhythmics is a means to art, not an art in itself.

I have spent a few delightful evenings over at the Daleroze School . . . and I warn you solemnly that I am not coming back to London until I have taken a full course here. I have seen Daleroze's own demonstrations in Queen's Hall, but I learned more here. Frau Baer's methods were simpler. She took a class of village children who had never heard of rhythm.

"Now, just do anything you like while I play the piano," she said, "but when I call *hopp* run back to your original places in the ring." The audience roared at some of the antics, and the children enjoyed themselves hugely. The wonderful thing to me was that after ten minutes these children had grasped the idea of moving to rhythm. Incidentally, I noted that the girls learned more quickly than the boys. Also incidentally (and inconsequently) I hasten to add that in Saxony fruit-trees grow on the roadsides, that boys look up at the juicy pears and pass on, that the only child I have seen knocking down pears with bricks was a girl. Boy nature is different here somehow.

To hark back to the school, I am certain that the school here has a great future before it. One thing pleases me: among Dalerozians there does not appear to be that unfortunate Montessorian habit of waiting for guidance from the Fountain-head. I see Montessorianism becoming a dead apparatus-ridden system, but I see Rhythm extending its influence in all branches of education. Thank heaven, there is no apparatus required for Eurhythmics!

I like Germany. Everyone I meet is kind. The only Hun I have discovered is the language.

Sincerely,

A. S. NEILL.

# The New Schools

By AD. FERRIERE, Doctor of Sociology and Director of the International Bureau of the New Schools.

*(Summary of the Lecture given 5th August, 1921, at the First International Congress on the New Education, held at Calais, and translated from the French).*

I wish before entering upon the subject of my lecture to say a few words that have, perhaps, only a personal interest, and to recall to your remembrance the circumstances associated with the outbreak of the war in 1914. You will remember the shock to all of us. For a time we felt its stupefying influence; and when later tragic news reached us, we were in a state of mental vertigo, which for a time dulled our perceptions. At that moment I had the impression of experiencing something I had already and long before passed through. I had felt something like it when contemplating the fate of thousands of children in the schools, of that youthful humanity which is like the sap that rises to renew the life and bring into being a green and healthful future, but which the school represses and limits in its freedom of flow; I felt the sufferings of all those children who, instead of breaking into blossom, found their natural growth arrested. I was oppressed by the thought, and I set about a search for the way to lift the State schools out of this deadening condition. This was in 1899. I then came across M. E. Demolin's book, *To what is the Superiority of the Anglo-Saxons Due?* He writes there of Bedale's School, and of Abbotsholm, the first English "New School"—and to me it was a revelation. That same year I went to the *Ecole des Roches*, and later I gained entrance to the New Schools of Germany as a junior teacher. There I at once found relief. I felt that a door was opening. But what I sought was not there. There was more liberty, certainly; greater possibilities to enjoy life in the best sense of the word. But a scientific framework was lacking. I then turned to the study of psychology, in which I sought for the laws which should be the basis of a real education. Others had started on the same road at that time, and the theorists on

the one hand and those who inclined to the practical on the other followed converging ways. Earnest seekers of both categories achieved the same results, and one of the most important facts to note is this 'entente' between them, on the same objective psychological basis. My observations have been made in the New Schools mostly situated in isolated country places, which in many respects, must be somewhat artificial. The children are separated from their parents,—for the most part they are the children of wealthy people. Some are neurasthenic, others are spoilt children who have lost all power of initiative. Nevertheless I thought that it would be possible to make observations there, which could not be made in other schools. They were excellent laboratories of experience. Our aim, however, is to transform the state schools, because these are frequented by the children of the masses, who are repressed by arbitrary authority. I believe that under good conditions the young child up to 8, 9 or even 10 years likes to be under some authority, if it feels that it is not arbitrary, but the expression of impersonal reason. I have noticed that in many cases. True authority does not mean the oppression of the child by an adult, but a kind of emanation which radiates from the teacher, and which impresses the child. We say of a perfectly kind person, he or she exerts great authority over the children. What is the nature of this authority? It consists of a greater rapidity of thought than that of the child, and appeals to its sense of justice; it is the vision of what it should do, of what is good, and of what is just; it maintains the unity of the school and each child feels that it is just and good and the love felt for it shows that it has touched the conscience of each one. Each one has his desires and fancies, which are

like horses that have broken loose, and a moral conscience, which aspires to become the controller of all those forces. In the child this scattering of himself may be centralised by the influence exerted over him by the adult. Certain schoolmasters have of themselves made their pupils pass through a period of anarchy, but they were there, and the few words they said, and which made an appeal to the conscience have usually sufficed after a fortnight or a month to restore order and organisation. In children who have been held with too tight a rein, there is at first a revolt against authority, then acceptance of what is reasonable, and which has been recognised as reasonable as the outcome of an interior struggle. I do not recommend to everybody this system of anarchy, especially where there are parents who might not understand the value of this somewhat paradoxical method of organisation.

The aim is to get beyond this stage of anarchy to a reasoned state of liberty. But this liberty is not the power to do whatever one wishes, it is, as Montesquieu said, the power to do what one ought to do. Jean Jacques Rousseau said,—I have never seen that liberty was the power to do what one wishes, but rather the power not to do what one does not wish. Liberty, then, is the liberation of the higher tendencies.

You will find me recurring often in the course of my talk to the hierarchy of life values. Myers employs the comparison of concentric geological strata. The central layers of the subconsciousness are of the highest value. Around them are grouped more recent inherited tendencies. On the outside certain of these strata represent recent acquisitions of the individual, tendencies not yet completely under control, and sometimes vicious.

From this point of view we may say that all education consists in liberating the inner self, or as William James says: the Higher Self, and this liberation is dependent on the control of the lower self and its activities, and thereby guarding oneself against falling a victim to the commonplace in life. In fact the slow progressive mastery of the lower tendencies is education, and its aim is the liberation of the Higher Self.

Every living organism follows the laws of

nature. Now, as Francis Bacon said, "we dominate nature only by obeying her. If we violate her laws, her forces turn against us. To rule, we must know the laws and use them as instruments for our purpose."

I have been asked to talk to you about practical reforms; but after what you have been told by Dr. Decroly and his collaborator Mlle. Hamaide,\* I can only repeat what you already know. I will, then, divide my talk into two parts: one in which I shall show the principles to be followed in the dynamic school; and in the other I will indicate their applications.

## I.

I will now point out what, in my opinion, are the four principal laws of psychology. We may take them in the hierarchical order of their value. You will pardon me if time compels me to concentrate my ideas perhaps a little more than I ought. The first of these laws, is that which is concerned with the Spiritual Vital Impulse. Bergson's *Élan Vital*. You all know Bergson's work *Creative Evolution*; it was he who first made use of the term, but he applies it especially to the lower orders of life. Now in man the vital impulse manifests itself as Spiritual aspiration. Schopenhauer called it "the will to live"; Nietzsche, "the will to power." Words do not alter things; this vital impulse seems to me to be the essence of every faith, of every advance, and of all progress. We may represent it by a point in the centre of a circle which represents man. That by which he is immediately surrounded consists of the affective phenomena. Every being who increases his spiritual power after a period of suffering, reaches a higher degree of happiness—a greater power of enjoyment. Every being who wanders from the right way, and in any way lessens himself, incurs suffering, not beneficent suffering, but the suffering expressive of a diminution of life-force.

What is the effect on the second layer when acted upon by external stimuli? Pleasure or pain felt by the individual affects his mind, and he seeks the means to increase the pleasure or to repel the pain.

\* Lectures given by Dr. Decroly and Mlle. Hamaide, of Brussels, which will be published in full in the Conference Report.

This interior-activity takes place in the least evolved of creatures, and in man corresponds to the intellect, which, when ordered, constitutes reason, the faculty of comparison, judgment, the faculty of abstraction.

The third layer which surrounds the central point is the will which urges to action. Good action then is the manifestation of the man unconsciously desiring that which increases his spiritual growth or shrinking from that which lessens it. We may take the trunk of a tree as an illustration. The sap (vital impulse) ascends, and meeting the outer world with its causes of pleasure and pain, experiences, reflects, and acts. This is in direct correlation with the ideas of John Dewey (*School and Society*). There are two extremes into which we must guard ourselves from falling; one is to appeal too exclusively to effort which must be made by the children, regardless of their real interests, the other consists in aiming merely at interesting children, which tends to destroy all capacity for effort. If one is always drawing the attention of children to what one considers should interest them, they cease to be interested in anything. Interest and true effort are one and the same thing. True interest calls forth effort, and real effort increases interest. How to unite effort and interest is one of the great secrets of education. All this is explained by the fact that interest is one of the expressions of vital impulse.

I should like to speak to you here about a book by M. Charles Baudouin, from the Nancy school, entitled, *Suggestion and Auto-Suggestion*\*. Every man has within himself a source of energy, no doubt of ancestral origin, which is capable of producing naturally in him sound physical health and moral good. I cannot enter into details, but in this book M. Baudouin explains the well-known phenomena not hitherto understood, that of so-called miraculous cures and profound moral and religious regenerations. All that, the vital impulse is capable of doing when we know how to utilise its energy. It is the creative expression of the child which forms the theme of the discussions of this Congress. You have been told that in taking the word

creative power in a strict sense, we shall find none of it in the child; but in the wider sense which you no doubt give to it, we may relate this idea of creative self-expression to the illustration which I gave, of the point surrounded by three concentric layers. Spontaneity is at the basis of what we will call creative self-expression; it comes from the depths of being, no matter what the form may be in which it clothes itself, or the motives which evoke it. In this creative self-expression you will always find pleasure; it is the first concentric layer. The ideal or the image, which is seeking realisation, which is affected by emotion and which is pursuing an end, is the intellectual element.

Then comes action, which corresponds to the third layer. Always self-expression is creative and relatively new to the child. It has been observed that when the attraction of novelty has passed away, the child becomes indifferent. It is this spirit of novelty that characterises creative expression. There are, then, in creative expression, five psychological elements, namely, spontaneity, effectivity (emotion) interest (aim, idea to be exteriorised) activity and novelty (as opposed to imitation pure and simple).

Here I reach the second law, the law of progress, concerning which I find it difficult to speak clearly and at the same time briefly. For, to make its essential nature understood, I have been obliged to write a book of nearly seven hundred pages. The creative self-expression of which I have spoken forms a kind of bridge between the vital spiritual impulse and that of the law of progress. All evolution, when it is an accession of power, is an enrichment, an adaptation, more or less differentiated. Thus differentiation is accompanied by a concentration of the energies which brings about unification of the individual's powers.

Differentiation has been much talked about, notably by Milne-Edwards and Spencer. To differentiation we must oppose, not the integration which is only an assimilation, but the complementary concentration. Every being begins in a state which is midway between the two extremes. He is neither differentiated nor concentrated; if he progresses, it is towards a greater differentiation and greater concentration. These

\*Neuchâtel, Delachamp et Niestlé.

two laws of evolution may be observed as clearly in organic life as in psychic life. They are found again in the realm of emotion; sympathy increases and controls sentiments in the realm of the intellect; differentiation of ideas, or analysis and concentration; synthesis, the faculty of embracing generalities—from the point of view of the will, increasing flexibility and firmness in action.

The third law is the law of biogenesis, that is the repetition of ancestral life in each individual. The parallelism between the two is undeniable. It is still more apparent in psychology than in embryology. The question has been studied by Stanley Hall, who makes it a feature in the preface to his book, *Adolescence*. This biogenic law enables us to discover the interests of the child. I put this in correlation with another point of view, that of the hereditary *mneme* or race memory of Richard Semon, and I think I find in that observation of the *mneme* the modern explanation of Jean Jacques Rousseau's declaration, the child is born good. When Rousseau speaks of nature, he means by that its eternal laws of which he had intuition, for in his time the scientific knowledge which we possess did not exist. If the vital impulse of bygone generations acting on the outer world has brought about a slow adaptation of living beings to the eternal laws, man in his essential nature must be good. What is bad in him is the recent and yet incomplete adaptations of the more recent generations, or resulting from the evolution of the child himself. These are superficial faults of his personality. In his inner self there is an ~~an~~ need of justice, a great need for love, for goodness. Such is the source of the harmony which reigns in the heart of every human being who has attuned himself with the divine laws and prevents him from identifying himself with the commonplace of life. This profound goodness of the healthy human being is a thing which will be verified more and more as we penetrate the mysteries of the subconscious in its most intimate relations. The biogenetic law shows that there are dominant interests which arise at every age. To stifle them is to diminish the individual, as William James has well shown; to allow them to expand is to give the child the

means of enriching his life with new capacities. The dominant interests of each age, may be grouped under certain heads, which will allow us to arrange them in the form of a ladder, of which each rung represents the category of dominant interests of three years of the life of the child and the youth. Up to three years, the dominant interests are sensorial. At four, five and six, we have the stage of the love of play, so well understood by Mme. Montessori. Seven, eight and nine, is the age of what may be called immediate, or *egocentric* interests. At that moment the child is the centre of the world, and he finds his interest in himself, in other children and in adults, who are interested in him, in present place and time, in what may be useful to him. He acquires the feeling of causes and effects, but everything evolves about his own personality. This tendency to egoism, if it is prolonged beyond nine years, becomes a vice. At ten, eleven, and twelve years, there is partial exteriorisation; the child becomes interested in other people, in the times (the heroes of history), in space (travels). He becomes interested in animals. It is the age of monographs. History should be taught under the forms of biography, geography, and accounts of travels. The sciences will be taught by monographs of plants and animals, etc. From fifteen years upwards it is the age of empirical reason. The mind is already rising to the abstract, but it is an abstract based on contact with things and people. In history, causes and effects of phenomena will be studied; in geography the repercussions of latitude, longitude and altitude on the climate, the latter producing flora and fauna, production which determines industry, and the latter as influencing the character, institutions and even the religions of people. This is the age when the study of grammar may be begun; the child demands it, also science. These things are generally taught too soon in schools, at ten or twelve years instead of fifteen. Above eighteen, the faculty of abstracting rises to more complex domains. It is the age of philosophic curiosity, of research for causes and effects in the domain of mind and social phenomena, the time when metaphysical and religious questions are put, domains of the invisible and the im-

palpable. Every youth does not reach that stage. Some mount only to the height where reason can deal with universal laws, and what is everywhere and always true.

The fourth fundamental point I must discuss is an important question: it is that of the psychological types. Dr. Decroly has drawn up a Questionnaire of 280 questions, the answers to which are intended to determine what the child is, to discover his type. This Questionnaire is much superior to the usual texts. Concerning this subject it is interesting to read Dr. Jung's book, *Psychological Types*. He determines four types in accordance with the dominant psychological faculties. (1) The intellectual type, that of the thinker, in whom reason dominates. (2) The conventional type, imitative, those who do what is conventionally approved of. These two types are mutually exclusive. (3) The sensorial or sensuous type, artistic, affected essentially by immediate pain and pleasure. (4) The intuitive type, which presses, which plunges into action, without the intervention of reflective thought.

Again there is mutual exclusion between these two types. The sensorial stops at superficial things without searching for what they conceal. The intuitive does just the contrary; it is interested only by what is hidden. These types may combine as Jung has shown. It is a very interesting fact that Jung's types correspond exactly to the types of children which I have pointed out. Up to six years they are of the sensorial type; from six to twelve, imitative; then during the age of puberty, from twelve to eighteen, the anti-conventional type, who will not allow themselves to be guided, but who have not yet reached the maturity and the autonomy of the rational type. This is the state of anarchy which corresponds to the intuitive type. After this, from eighteen to twenty-four is the age when reason dominates. It is not always true reason, but it is reasoning. Jung's four types correspond to individual evolution and to that of humanity as a whole. The sensorial represent the great majority of human beings, those who live to eat, drink and enjoy. For comparison, I will say that their type will number 100,000. Then come the imitators or conventionals, whose number we will place at 10,000.

The intuitional are rarer, let us say 1000. The rationals, those dominated by reason are only 100. These figures are arbitrary, but they may be established objectively by using the new method of diagnosis by Dr. Nicolas Roubakine, author of *Bibliographic Psychology*. Knowledge of the different types will be a considerable help in education.

## II.

The psychological principles I have discussed are the foundations of the new schools. We call *l'école active* what in Germany is called "*Arbeitschule*." These terms may be rendered into English by "*Dynamic School*." We oppose *l'école active* (Active School) to *l'école assise* (sitting School), in which the child is, in every sense of the word, sitting. In the new type of school, freedom is given, resulting in spontaneity. In the *Arbeitschulen*, manual work is associated with intellectual; but all is arranged by the adult, there is no spontaneity. That is not what I call the active school. For the active school is subject to rules, certainly, but only when they are understood and accepted by the children. When that is so, they are of themselves disposed to keep them, influenced in this by their leaders who naturally direct the movement. This is true with regard to both studies and discipline.

The ordinary attitude in the traditional school is one of hostility to the master and to good behaviour. On the contrary in the new school if the pupils are well behaved and of balanced character, they help the master, they collaborate with him. No special programme is needed for each child; the pupils group themselves naturally and, of their own accord, work in common. What I think is open to criticism in most of the *Arbeitschulen* is that the manual work is done by order, spontaneous manual activity being completely neglected. Thus when Abrahamson founded the School of "*Slojd*" at Maas, in Sweden, he taught, if I may say so, the grammar of movement, models for imitation were given, the proper handling of tools was taught, even to the youngest child. That was a psychological error. I am of opinion that up to six or seven years of age, manual work should be

connected with games. This is already well understood in many schools, and I remember having admired at the Pedagogic Exhibition in London in 1908, the reconstitution of the story of Robinson Crusoe, as well as many other stories and legends. There were also houses constructed in miniature by the children, furnished and decorated by them. True constructive manual activity comes later, from eight to twelve years and is more serious. The children make useful objects, they work together, for example, to get up a theatrical performance, and allot the work of decorations, costumes, etc. Children like to serve the community. It is an easy task to make them do this in the home, more difficult in day schools; but boarding school children are pleased to render service. Boys and girls work together in the kitchen, in the management of the household, and in the garden, and they occupy themselves in the care of animals. It is the kind of activity the children prefer in the environment in which their help is appreciated, and in which pleasure is taken in their work.

We come then to the third stage, from twelve to fourteen, which is that of pre-apprenticeship. Specialisations ought not to begin earlier than the age of fourteen, and sometimes later. From twelve to fourteen the child should be taught a certain technique, but a general technique not yet specialised. To that end the new schools have chosen carpentering, which develops precision, self-possession, skill, judgment.

At Paris, in a school managed by Mr. Kula, metal work has been chosen. This is a class of work which gives skill to the hand, and to the thought, and opens the door to other subsequent apprenticeships. Another characteristic of the new school is the initiative required for the organisation of the intellectual work. That a child may follow a time-table advantageously it must wish to do so, and it can only desire what it can understand. Now it can not understand it unless the time-table corresponds to the interests of its age. It is this principle that gives its attractive character to Dr. Decroly's method.

If you will allow me to speak of myself, I have tried to find a practical synthesis between the method of Decroly and Mon-

tessori, basing it on the spontaneity of the children. In this system, the master certainly continues to play a part, but a restricted qualificative and not quantitative part, so that he does not scatter his faculties and ruin his nervous system. To enable this system to be applied to an official school, a very simple method is required; for any method which requires specially endowed teachers is ineffective,—I would say detrimental. This is how I went to work.

We were three teachers. The daughter of a naturalist, a person of a scientific and practical turn of mind, took charge of the observation point of view. I had taken the association of ideas, the various characteristics of the objects studied. The third collaborator, who was of a literary turn of mind, took charge of the expression point of view. As our point of departure we made an excursion to certain caves. We talked about primitive races, man living according to nature, of pastimes and of modern times. Thus we adopted quite naturally two lines of study, one concerning the needs of man, the other concerning his history, and these two lines maintained a parallelism throughout the whole course of teaching. That is conformable to the needs of children of from ten to twelve years, who are of the age of monographs. With regard to man's needs, and the raw material with which he had to satisfy them, we chose for our reading, books of travel.

I have always found that when starting from a rational idea adapted to the children's interests and appetites they were eager to follow it out to the end. It was in accordance with this fact that we brought into existence, not artificially but quite naturally, the time-table of the obligatory work which we adopted and have followed. But as the pupils gave proof of initiative, I lessened the obligatory work. For a few of the pupils, I suppressed such work altogether—the autonomous and interior obligation of those pupils being sufficient. Some of the children worked with much zeal, and the main body were drawn on by their leaders. The active participation of the children grew in the course of our work in an extraordinary degree. Experiences of the same kind have been gained in the Montessori schools of Tessin. Thus, at Oseigna,

Mme. Mattei has provided a period of transition to get her pupils over from the stage of passivity to that of individual work. Interest evokes effort, and the child wishes to free itself. He is provided with books and he is taught to observe nature. I have noticed as a consequence of this system, an extraordinary intensity of work, much greater than in the traditional system in which all the exercises are prescribed by the teacher. The bright pupils advance with giant strides: those who have need of pressure to urge them on, go evidently much more slowly. The minimum required of these latter naturally makes their progress less rapid than those who have the sacred fire. This is not an evil. If each child is allowed to go at his own pace, he will group himself with those who are on the same mental level as he, with regard to such and such studies, instead of finding himself associated with those of his own age, or with those who have the same position as he in other branches. In this way he will become one of the élite. Now it is this class of individual that the world has most need of. We want them in all occupations, and this question can be solved only by the active school. This school will also provide the best elements of appreciation for professional orientation. One of my former pupils from the the Rousseau Institute of Geneva, M. Julien Fontégne of Strasbourg, has written a book on *Professional Orientation* (1921) in which he shows the value of the diagnosis which we may make of the child by observing his spontaneous practical activity. With regard to this, Dr. Decroly's Questionnaire, of which I have spoken, is simple enough to be understood by parents and teachers who, observing their children at every hour of the day, can easily determine their aptitudes. To recognise the aptitudes of young children, and to know what aptitudes are required in different occupations, to put the right man in the right place, is the quintessence of professional orientation (vocational guidance). A school of this character was carried on by M. Robin, from 1880 to 1894. It was brought to an end by politico-clerical intrigues. From twenty to twenty-five trades were carried on there.

in which the child could exercise himself, among others, agriculture, cattle rearing, baking, shoemaking, weaving, laundry-work, printing, etc. The youngest helped as apprentices of the first degree in all the trades. Towards the age of twelve, when the child had made his choice, he entered upon a more serious pre-apprenticeship, serving sometimes in two or three trades at once.

As you see if the new school is here and there a reality, for the greater number it is nothing more than distant hope. We are here on the threshold of the future. The great problem is, the formation of educators. Until a reform in this direction has been realised, nothing can be done. Moreover the parents themselves have to be educated. As long as the parents remain opposed to new methods, nothing can be effectively attempted.

A curious thing to be noted is that it is the parents of the working-class who are often the most opposed to reforms in school work. Angelo Patri in New York has remarked the same fact. I have known them oppose a very intelligent education given to their children on simply conventional grounds, so powerful among the uncultivated masses is the superstitious attraction of book learning.

To work for the training of teachers and to convince the parents are two important points. The task is not easy; but we must not lose courage. If we believe in the innate goodness of man, we must also believe that that goodness, tending to more truth and justice, must ultimately break through the superficial layers, however thick they may be, of superstition and human folly. If humanity is making its way towards the light, those who see the light must come to its aid. And it is with the children that the beginning must be made.

(The Editor wishes it to be understood that the above notes are only a summary of M. Ferrière's lecture. A summary is necessarily positively expressed, so that, deprived of their qualifying clauses, some of the statements may be open to criticism, in the nature of the case this is inevitable).



# The French Child at Home and at School

By Cloudesley Brereton, L.C.C. Inspector of Schools.

(Lecture given at the New Education Fellowship Conference, Calais, August, 1921).

The writer once attended a lecture by a French woman on the child in French literature. By far the larger part of the lecture was devoted to explaining that the child might be non-existent as far as the great bulk of French literature is concerned. This may seem surprising to the average English person. Yet a summary comparison between the ordinary English and the ordinary French novel would at once reveal the reason why; and what is true of the ordinary novel is true of French literature in general. Broadly speaking, the English novel ends with marriage bells, the French starts with the sequel. The English novel, with of course many exceptions, centres round the adolescent. Its heroine is the young girl of 18 with a future. The French novel is pre-eminently that of the middle-aged; its heroine is the matured woman of 28 or over. She has possibly a future, but still more probably a past. Adventure is the keynote of the one school, experience of the other. The English novel, true to the national pragmatism, is a blend of such youthful characteristics as doing and dreaming. The result is a mixture of sensation and sentimentality with a more or less obvious, if detachable, moral. The French, on the other hand, is a blend of the more mature qualities of feeling and thought; and the moral is not a removable appendix, but the story itself. Perhaps we may sum up the difference by saying the English novel is rather *vivant*, the French *vecu*. The one shows the romantic side of life, the other the realistic.

In such a grown-up *milieu* there is little place for the child. And as a matter of fact the French child has not been studied in France either by the theoretical psychologist, or by the novelist, who is really a

master of applied Psychology, to anything like the same extent as it has been in England, let alone in America.

The truth is that in spite of Rousseau, who revealed the child to Europe, the child is a very late discovery in France. Probably Victor Hugo has done as much as anyone to indicate its existence to the French people. But if the number who have written about the child are few, the number who have written for it are probably still fewer. Of course there have been writers for boys of a certain age like Jules Verne. But, as Flores Delattre has pointed out, when all is said and done, children's books of the Molesworth or Kipling type are singularly lacking in France, while, apart from a few nursery rhymes, there is little or nothing of verse in the non-didactic Stevensonian vein.

There exists, indeed, a certain amount of prose and poetry of the edifying variety which was common in this country about fifty years ago, books like *Sandford and Merton* and *The Fairchild Family*, in which the moral is "rubbed in" as if it were a sort of embrocation, and which every self-respecting child abhors. And who would not? Fables one may like, but not those whose spirit is animated by that which takes for its motto "De te Fabula narratur" and which makes one's own self, willy nilly, the villain of the piece.

Possibly the main reason why the child as such has not yet come by its own in France is that as a rule there is no nursery in France. The average French mother would as soon think of putting her child in such an annex as of placing it under a hen coop. The chief fault—the fault it is—is that she "mother" it too much. Hence there is no room in which the child lives its own life

along with its fellows. And when it has no fellows, and is, as often is the case, an only child, then its chance of living its own life is rendered still more difficult. Relations between parent and child prevent its developing that sort of semi-detached attitude towards them which Ruskin has so admirably described. The French child from its earliest youth is thrown into the society of "grown-ups" and participates in their life and conversation. Herein lies one of the reasons of the extraordinary precocity of the French child (in the good sense), of its comparative maturity of mind which makes it as grown up in its judgments at 12 or 13 as the English boy and girl of 16 or 17. In fact, it is hardly a paradox to say that if Peter Pan was a child that never grew up, the French child is a child that is rarely born young.

The French child is indeed a most striking proof that social environment is a far more important factor in education than school. If children could only choose their parents, assuming there was a sufficient choice of good parents the problem of education would be largely solved as far as they were concerned, as the choice of a school is only a secondary consideration. After all, educationists, from the Romans to the Jesuits and Madame Montessori, have seen that the first seven years are a decisive factor in the growth of the ordinary child. This incessant contact with older people than itself explains, at least in part, the absence of unconscious spontaneity and simplicity in the French child. It is arch, winsome, and fascinating to a degree, but it is always self-conscious (in the good sense). Even when it talks nonsense there is an underlying feeling of degree and proportion. The atmosphere of reason and of *bon sens* in which it lives seems prematurely to oxidise its imagination with a sort of logical deposit. The naivete of the Northern child (British, Scandinavian, or German) and its absolutely unconscious simplicity afford a striking contrast to the French child's conscious, but no less sincere, *espiegleries*. The difference between a Hans Andersen tale and a French fairy story will perhaps best illustrate the profound difference between these two fundamental types of Northern and Latin civilisations. It is, in a way, the difference

between Nature and Art. Both types of children are in their fashion equally charming; but the "artfulness" (I use the word in a good sense) of the French child is, I am convinced, an early consciousness of the social *milieu* in which it finds itself. In its case the shades of the prison house descend particularly soon. The English child is, in fact, allowed far greater liberty. To paraphrase a well-known saying, it is often brought up as if there were no world to belong to. We just let it have its head, enjoy its childhood, and don't worry it unduly about its future. The French child, on the other hand, is brought up not only as if it belonged to the world, but also as if the world belonged to it, or at least that part of it called France, which is, in its eyes, the finest part of the planet. In fact, the difference at bottom is really due to the fundamental difference between French civilisation and ours.

Namely, that theirs is predominantly social and urban and ours individual and rural. Of course one does not mean that our education has not a strong social element or that the French has not a strong individual one. It is all a question of stress. In French education (meaning the general upbringing of the child) the stress falls on the conception that the child is not an independent individual who has a right to compass as far as he can his self-realisation, but that he is first and foremost a member of a great community called France, and a member again of that unit of the community which is called the family, whose ties and obligations are far more binding than those of the English family. This may seem a paradox to those English people who know, or who think they know, the Leicester Square side of Paris or fancy that Paris is merely Soho writ large. Yet it is not difficult to give proofs. In England one marries a girl with possibly a mother-in-law thrown in; one might, I think, add with power, if necessary, to throw her out. But in France one not only marries a girl, but metaphorically one espouses a father-in-law, a mother-in-law, brothers- and sisters-in-law, whether by blood or marriage together with an almost unlimited contingent of uncles and aunts and cousins of every degree of consanguinity— not to mention grandparents and any other survivors

of the previous generation. One marries, in fact, into a clan.

One is not writing here with the intention of discouraging any male reader who happens to be thinking of marrying a French girl. They make, in fact, excellent wives. But it is essentially a thing to be done with one's eyes open, and French conditions and formalities are such that, fortunately under the circumstances, it cannot be done in a hurry. As a specimen, however, of what the family means in France one may instance those gigantic *lettres de faire part* announcing the death of a relative which often include anything from 60 to 100 names of more or less bereaved persons. Contrast them, for instance, with those modest funeral cards of an older day containing the bare name of parent, husband, or child, together with those funeral emblems which the old lady called "urns and willers," and you have a very fair standard of the comparative importance and ramifications of the family in the two countries. Again, not only is the family's consent to a marriage a pretty serious matter in France. Formal consent is, in fact, necessary for all under 25, but informal consent is also necessary from more remote members, especially from those who may be called the Elder Statesmen of the family, or those from whom there are expectations. Even the choice of a career is by no means so free with the French child as with us. It is still considered mainly to be a matter for the parents to decide. In a recent book on French composition published by M. Bezard one of the subjects proposed for an essay is a choice of a career, and the author when discussing the subject incidentally remarks that such a choice is of course first and foremost a matter within the parental prerogative.

If, then, French education, in the broad sense of the words, is essentially a social education, it likewise follows, as we have already seen, that a great deal of the education given is given outside the school. It is probable that in no civilized country is so much given outside the school—at least as far as the middle classes are concerned. In this connection the mere fact that the French equivalent to our Board of Education is called a Ministry of Public Instruction is significant. If this point is grasped,

we shall not fall into the common error of English or foreign observers of looking in the French school for the teaching of certain things which are given to a large extent outside it. Much less shall we condemn the school for its failure to teach what, as a matter of fact, it makes no pretension of teaching. The example of our own schools is only too likely to lead us astray, as the average middle-class English parent is only too ready, not to say happy, to shuffle off on to the school master or mistress the complete oversight of his child. The English teacher is, therefore, forced into the position of a foster-parent. The average French Middle-class parent, except he sends his boy to a denominational boarding school is not on the look-out for a foster parent. Mothers as well as fathers think they themselves can perform what they consider to be one of the main functions of Parenthood. In the elementary school the teacher does occupy that position to a certain extent, and in country districts he often largely takes the place of the *curé* as a sort of lay-rector of the parish.

Consequently the French teacher in the State secondary schools takes a comparatively narrow view, at least to our English mind, of his duties. Not regarding himself as in any way *in loco parentis*, he considers that the boy is sent to him for certain specific objects. He, the teacher, is there to hand over to his pupil the intellectual and artistic heritage of France. The sincerity with which he does this, the intellectual honesty he puts into his work, supply up to the Baccalaureat the chief moral atmosphere in the school. Efforts have indeed been made to give definite moral instruction in the lower classes; but the doctrinal stage proper is only reached when the pupil, having passed the first stage of his Baccalaureat, undergoes a course in philosophy, which is really largely an intellectual training in conduct and citizenship. Of course, in the elementary school moral instruction is made a prominent feature. But for the secondary teacher the manners and morals of his pupils, except within the four walls of the school, are not his immediate concern. If he saw two of his class having a battle royal in the street outside, he would probably consider it was not his business to interfere.

If the above analysis is true, then it is probably fair to say that while the English school, with its insistence on character, tries to make the pupil the *captain* of his soul, the French school, with the prominence it lays on æsthetic and intellectual values, rather tries to make him the *artist* of his soul. This does not mean that all English pupils are hopelessly ignoramuses and Philistines, and still less that all French pupils are necessarily devoid of morality.

A cursory examination of the French schools will show how even in the elementary, which are the most progressive, the idea of regarding the child as a child and not as a *homunculus* is of very recent date in France. It is true that as far back as 1590 Montaigne wrote, "Les jeux des enfants ne sont pas jeux, et en les faut juger en eux comme leurs plus sérieuses actions." Yet France had to wait till 1887, when M. Gréard started the first French Kindergarten, in which Montaigne's idea of play being the child's form of work was at length realised. Even then the work was often too ambitious, some teachers trying to teach such definite subjects as History. Madame Kergomard has an amusing story of a teacher who attempted to give an historical sketch of Jeanne d'Arc to some tiny mites of 4 or 5. Beginning with the keeping of sheep, she traced the whole of Jeanne's career through the siege of Orleans and the coronation at Rheims, down to the burning at the stake at Rouen. When she had finished, the children still seemed unsatisfied. She inquired why, and one of the children asked, "And what happened to the sheep when Jeanne d'Arc left them?" - the only point that the children, being country children, had understood! In the private schools and the preparatory classes of the lycées the teaching of the various subjects is still on more or less formal lines, clear and logical, no doubt, but in the light of English and American experience, probably successful at the expense of the acquisition of sense impressions and of the development of talents other than literary.

It is when one comes to the further stages that one finds so much to praise in the French school. To analyse it fully would take a volume. Here is a summary of what one takes to be some of the main aims.

1. The child is taught to express itself clearly and lucidly and with a due respect for its mother tongue. Accent, intonation, expression are alike cultivated. The French know that only the spoken word can adequately evoke by its rhythm and beauty the emotions, feelings, and thoughts contained in the written word.

2. Children are taught to admire poems and stories as works of art, to look at them as wholes. Details are carefully studied, obscurities are explained, but the part is always subordinated to the whole. We English are too apt to fasten on a detail, whether in a poem or a painting, a piece of music or a Paris costume, and praise and blame accordingly. To the French no detail is beautiful which is not in harmony with the whole. In a word, they see 'things in wholes, we are rather inclined to see holes in things! An English friend of mine, a singularly brilliant writer and wit, once told me that when he had written what he thought was a particularly good article, he would timidly inquire of his literary friends at the club whether they had happened to read his article for the week and what they thought of it. Too often their principal comment was that he had misplaced a comma, misquoted a phrase, or used some word like "reliable," which is a red rag to some of our unsentimental literary critics, in spite of its use by some of the best English authors for the last two hundred years. It is, in fact, on piffing little points like the latter that an editor can run a so-called literary controversy in the English papers, so long as he is willing to print the writer's lucubrations. A foreigner might readily think that in this country the literary critic is a sort of superior "proof reader."

3. The French children are taught to love their language and literature as the most perfect forms of expression of the highest thoughts of their nation and themselves. Thus national pride is fostered, but not national bumptiousness.

4. And the pride in the nation is not that of an owner in a beautiful picture which he can sell to-morrow if he pleases, but the feeling that it is part and parcel of themselves. They are proud of France, and they want France to be proud of them. When at the general mobilisation, all

France, men and women alike, rallied to the State, they felt their own personal honour and pride, as well as the national honour and pride, were engaged.

We, as I take it, volunteer to fight for our country as a sort of instinctive duty and obligation. The Frenchman has a conscious feeling that he is fighting for a whole of which he is an integral part, a living entity, not a number or a cypher like the German.

5. It is the sense of the whole in which the part is not lost or merged as in Germany, which is so precious in French education. It is really the paradox that Christianity is always trying to solve of the oneness of the spiritual community and the pricelessness of the individual soul.

We, with our over-analytic education, which also prevails in Germany, tend to worship, as I have pointed out, isolated facts and details to the exclusion of the respect due to the whole, and so our children often leave school with a mass of undigested facts, more or less unrelated to one another and with little power of putting them together or applying them. We laboriously study our Virgil and our Homer line for line. Few if any teachers get the pupils to read off at a sitting a book of the *Æneid* or the *Odyssey* in order to obtain a bird's-eye view of what they have been studying piecemeal. Too often we tear our Shakespeare and our Chaucer to shreds, especially in the Universities, in order to secure specimens of rare grammatical allusions or the fossil remains of some dead and gone relic of the language, till our students tend to think that this "gutting" of the text is the end all and be all of the study of Chaucer and Shakespeare. One might as well gouge out the fossils embedded in the stones of which some of our cathedrals are built and think they have grasped the inner meaning and glory of those masterpieces in architecture. Our gods-to-day in the University are exact scholarship of philology, of a singularly meticulous type. The far more difficult

art of interpreting the Classics, ancient and modern, to the needs of our age is largely ignored. Yet the best literary criticism should be a criticism of life. Clear speech, clear thinking, a love of fine and beautiful things, a respect for that most beautiful of things, the French language, a pride in France itself, a sense of proportion, of fitness, of the oneness of things, and yet of that infinite variety, or logic tempered by aesthetic and emotional judgments, with a humanity that seems to go beyond the limits of any particular creed—this is the atmosphere in which the French child is surrounded from his earliest days in the school.

Of the faults and failings of French school education it is not necessary to say much here. It is enough to note its occasionally too literary nature (we are not all born "lit'ry," to use Mr. Squeer's phrase), or its sometimes insufficient attention to facts and consequent lack of accuracy, or its tendency here and there to become superficial, and on the undue stress that is at times laid on tradition resulting not so much in an embargo on new ideas as in new forms of expressing them. It possesses, in a word, the merits and defects of the man of 30.

Perhaps if the country could double the number of its children or substitute for the present all too common regime of families of one child, that of families with two and preferably with three children, it would be able to bring back into the language and life of the nation that sense of Celti: mystery and childish wonder, of adventure into the unknown, that power of looking at things with virginal eyes and not with the eyes of tradition, which is the birthright of every normal child. In a word, it needs the presence of two or at least three children to create that atmosphere in which the spirit of the future can best live, move, and realise its ideals.

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# The Value of the Drama in Education

By Isabelle M. Pagan.

(Paper read at the New Education Fellowship Conference, Calais, August, 1921).

There are probably few schools nowadays where some attempt at a dramatic representation of story, or ballad or fairy-tale is not attempted at least once a year, even if only in the kindergarten department; but full of interest though these efforts are, they have their difficulties; and sometimes the exhausted promoters, disheartened, maybe, by an out-break of measles or some similar catastrophe on the day of the dress-rehearsal, feel inclined to say, "Never again!" The following suggestions may help those who have undergone some such discipline to realise that, even if the glory of completion was missed, the time spent in preparation was far from being wasted;—a fact that parents as a rule scarcely realise. Not a few of them are inclined to grudge the hours spent on rehearsal, and I have known a pained papa make a special call on a head-mistress in order to express his surprise that her school should continue to give performances of scenes from Shakespeare's plays even after he had forbidden his own daughters to take part in them. He was assured that his girls were always suitably employed while their school-fellows were dramatically engaged; but he only shook his head, at length "supposing," with a puzzled sigh, that "the idea was to improve their elocution." The head-mistress assented; for she had seen pupils make special efforts to overcome ugly provincial accents in order to be considered fit for a more interesting type of part than could be allotted to a slovenly speaker. "It is good to master one's mother tongue and speak it clearly and correctly," she said, "but there are things more important than that to be learned through taking part in a play." The parent queried further. "Well," she said, "if you want an illustration I can give you one. A few days ago something ridiculous happened just as I was beginning to read morning prayers. Your two daughters were

the only pupils in the school who giggled helplessly and could not stop. I attribute that to the fact that they were the only two who had never had the benefit of those lessons in self-control that are inevitably learned while acting."

Yes;—and she might have added *so easily learned because learned impersonally*. It is not Molly Smith or David Jones who must look serious or concerned at a given moment—however absurd the situation may be. It is the heroine who looks beyond the laughter of the thoughtless crowd—or the trapped villain who scorns it; and this setting aside of the personal self in order to accept a new and possibly alien point of view, is probably the biggest lesson that stage work has to teach. The outlook on life must be enlarged through being temporarily superseded by the outlook of another type of individual. All the child's own particular preferences and dislikes must be set aside. Self-consciousness must go, and temperamental difficulties be overcome in order that he may feel himself part of a larger whole. Unless this is done to some extent, he has only been dressed up and made to repeat his lines. He has not *acted* at all. Whether he is to play lead or merely make part of the background, he must do it whole-heartedly if the performance is to be a success, and the petty personal ambition that would fain shine at the expense of another has no more place in acting than it has in cricket or football.

In addition to this letting go of the personal self, which is, in a sort of way a spiritual act of self-sacrifice, there is a further call for mental activity; for the character to be portrayed must be understood. The actor has to imagine himself older or younger, weaker or stronger, happier or more sorrowful than he is in reality, besides having to accept a change of environment, new relations with his fellow creatures, and an increase or decrease

of capacity. Then, after the mental grasp of the character is achieved, appropriate feelings must be summoned to suit each situation as it arises, and the carrying out of this task helps a child to realise that his emotions are, or ought to be, under his own control. A youthful student of a particularly serene and kindly temperament once owned that he had no idea how much righteous wrath he was capable of feeling, until he had to scold *Sairey Gamp* in a Dickens' play for her scandalous neglect of the patient in her charge! People with a talent for acting can temporarily revel in emotions both beneath their own moral level and above it; and to do so does not necessarily change them either into villains or heroes when they return to real life. It merely enlarges their understanding of the types represented; and as they are bound to meet all sorts of people in later years, it is well that children should learn to account for the differences, and place them properly in relation to circumstances and heredity as soon as possible, realising, even while appalled at the mean or cruel actions of the villain, that his point of view has somehow or other become natural to him, and that he makes a necessary shadow in the picture as a whole, which must be faithfully and sympathetically put in, to heighten its general effect. That being so, the truthfulness of the character-drawing becomes a matter of supreme importance and brings us to another aspect of the subject.

### THE CHOICE OF PLAYS

In these modern days when self-expression has become a catch-word, and our wisest educationalists are leaving more and more initiative in the hands of the children themselves, efforts have been made to encourage the creative faculty in the little folks by letting them write, as well as produce, their own plays; and a special point has sometimes been made of their concocting their own plots. As a matter of fact, children are so imitative that they practically never do so. Consciously or unconsciously they borrow; and if all the best known and most desirable plots are expressly barred, they help themselves out by adapting fragments taken from undesirable sources. Thus, as Sir Frank Benson pointed out in the discussion which followed

the production of the children's so-called "original" play, performed at the educational congress at Stratford-on-Avon, in August, 1914, several of the situations showed quite clearly the influence of melodrama as rendered at cinema shows. Had they been told to choose any myth or fairy tale they liked, and either stick to it faithfully, or modify it to suit the occasion—possibly weaving into it bits from other stories—they would still have had ample scope for originality and ingenuity; besides enjoying the comfortable assurance that they were following in the footsteps of all the greatest dramatists the world has ever known. *Hamlet* is founded on a Saga. *Faust* on a legend, and *The Ring of the Nibelung* on Scandinavian mythology—not to mention the colossal dramas of India, China and Greece! Thus the little ones might go happily to work feeling that the only limitation imposed upon them was one voluntarily taken on by every genius of the front rank, and that, as so often happens in art, the boundary line would actually help to set their fancy free, so that they could make the most of their chosen kingdom.

Pageants from the pages of history are useful also, and scenes from the lives of saints and heroes are often done with real enthusiasm and reverence. In Benares I was told that pupils in a girls' school there, when left to choose a subject for a play, invariably enacted part of Sri Krishna's childhood, improvising dialogue and groupings with the greatest ease and intense pleasure; and in Italy I have seen Piedmontese factory girls perform a Christian martyr play with real fervour; but national temperament has a good deal to say to that, and those present at the aforesaid Stratford Conference will recollect that the children there seemed rather ill at ease, when portraying the visions and adventures of *Saint Joan of Arc*. That was a dumb-show play, though; and dumb-show carried through *without a musical accompaniment to sustain it!*—a quite heroic task that no professionals however skilled, would ever have attempted. That is the kind of blunder that a teacher who knows something about stagecraft can help the young folks to steer clear of, thus saving them from the humiliation and discouragement of an inevitable failure. The

best bits of dumb-show acting that the writer has seen done by children, have been illustrations of old ballads telling a definite story, and well sung or recited by a member of the staff. Sometimes the incidents were earnestly studied and most pathetically rendered; at other times the tale was given a truly thrilling accompaniment of ludicrous burlesque. \**Lord Ullin's Daughter* somehow seems especially to tempt the youngster to absurdity, and probably many of us have ached with laughter over "the angry waves"—consisting of the school-room curtains—that overwhelmed the poor eloping couple, and the pathetic wreck—an empty clothes basket—washed up at the feet of the erstwhile irate parent who, in an improvised kilt, was "left lamenting" on the school-room bench that formed the pier. Tissue paper snow-storms are also giddy joys to their contrivers; but after they have swept one up, they hesitate to undertake the labour involved in staging another;—and so they learn that the full fun of such an improvised performance may be somewhat marred if it is given too much elaborate and complicated preparation. Such "shows" are good employment for a rainy holiday, and their true function is to develop ingenuity, and resourcefulness, in much the same way as may be done by charades and Dumb-Crambo, though in the latter plays a fresh educational element is introduced by the children alternating their acting by becoming part of the audience—and in that capacity giving their school-fellows the benefit of a frank and open criticism which soon lets those acting know if they have failed to bring out the meaning of the chosen word; at which times their watchful elders have an opportunity of observing budding talent that may be utilised either in cutting and adapting, or in rendering scenes, as the case may be.

When, on the other hand, time and care are going to be spent on a production, surely it is essential that really good work should be selected for study. As was well said by a leading educationalist at the Calais Conference, the type of play that draws an idle audience to watch cleverly manipulated situations in which the well-worn theme of the irate mother-in-law plays

a prominent part, is no more worthy of hours of concentration than the children's own compositions are; whereas to store their minds with noble lines and introduce them to finely conceived characters prepares them for actual life and enriches their lives in every way. The labour of presenting an entire drama is of course beyond them, but to study it as literature, and then to perform a few of the most striking scenes, bound together by a descriptive summary, is comparatively easy and extremely effective. The work of summarising and describing is in itself an excellent mental exercise; and after children have heard it well done two or three times, they are in a position to try it themselves, but if a literary expert with the requisite gift is available, they will probably learn more by listening. The writer has staged portions of *Macbeth*, *King Lear*, and other big plays in this way, with the help of a small band of University students and a simple curtain back-ground, care being taken in the colour scheme as far as the costumes were concerned; and she has seen much younger children at the King Arthur School, do the same kind of thing with other Shakespearean plays—*The Tempest*, *The Merchant of Venice*, *As You Like It*, and so forth. In the latter case the older pupils played the leading parts and the little ones came on with "the crowd"—as citizens of Venice hooting Shylock, or foresters in Arden picnicking with the exiled Duke; and though they were only occasionally required at rehearsals, they often had permission to attend them—and did so, absorbing the dialogue easily, and quoting it most aptly; with all the more pride and pleasure that they could trot away and play when they got tired of listening, and had no sense of compulsion in the matter. The youngest nymph in *The Tempest* was only four-and-a-half—but she led the others on to greet Miranda and the Prince; and in the following term played "lead" quite easily in *Snow White and the Seven Dwarfs*. The fairy plays had better be rhymed for ease in memorising, and some slight hint of an allegory behind the well-known story is quickly taken up, and helps the rendering immensely. Boy Scouts and Girl Guides in Exeter, learning that Shakespeare's *Lear* was founded on a Keltic myth, gave quite



a good performance of several scenes from it; the commentator suggesting that the three daughters probably personified *Action*, *Emotion* and *Thought*, and Lear himself the typical man, who had to control them all, and so keep the reins of his kingdom in his own hands. Banishing Thought—the youngest daughter—he goes mad, and on her return, his reason comes back to him. The colours of the costumes symbolised the qualities of the various characters, and the story gained in interest and lost in horror, through the mythical element being put before audience and actors, and lifting the whole drama on to another plane.

The tyro in stage management is apt to blunder badly in casting the parts; and here again, the teachers do well to be ready with practical advice. A common error is the selection of the child who memorises easily, for the most important rôle; but, in acting, the parrot memory is of no particular value, and those who possess it are often very wooden in movement and expression; whereas a weak memory is helped and stimulated by the positions and movements accompanying the words, and everyone is the better for learning to accept a prompt neatly without being flustered. It is indeed, a most useful accomplishment in later life, both in politics and social intercourse! Height has to be considered, but build and movement are of more importance. All managers know that comic characters have long bodies and short limbs, compared with the heroic types, and that pitch and quality of voice are the most important factors of all. No very high tenor can make love on the stage—unless he sings it—nor need we ask him to administer a serious oath or a dignified rebuke; although as a stammering young fool or very aged man he may prove excellent. I have met a child who was once chosen for King Arthur's part on account of her height and memory, and who learned it all with eager diligence, only to have it taken from her at the first rehearsal, when the penitent manager awoke to the fact that a very clear high treble with a touch of shyness in it would go ill with chain mail armour and stately pronouncements from a royal throne. There are, however, lessons to be learnt from tackling an uncongenial part, as every actor knows, and if the rôle essayed is not

so important as to mar the whole piece, such faulty casting may actually prove useful. Many a time a hastily selected understudy, believed to be incompetent, has been sent on to replace an absentee, and covered himself with glory, much to the welcome surprise of everyone—himself included; and teachers have often noted how much a shy nervous child has gained in power to answer in class after having faced the footlights once or twice. Stage experience also reacts favourably on self-conscious children in social intercourse, as some parents are ready to acknowledge.

"My! but it learns them their manners," said one of the mothers, after a flock of Sunday scholars from a very rough district had been successfully drilled in a *\*fairytale* play; and indeed the difference made in some of these wild little people by taking on the rôles of king and counsellor and court-lady was well-nigh incredible. The aforesaid "manners" were all the more easily acquired that assuming them was regarded as a tremendous joke, worth keeping up even between scenes—the stage-manager gently insinuating, during a pause in the dramatic activities, that it was *unusual for royal princesses to kick their papa*.

On another occasion parents in a very different social position expressed their warm gratitude for what had been done for their boy during rehearsals of Scenes from *Pieckwick*. The puzzled stage-manager was at first at a loss to understand how the praise accorded had been merited; but thinking it over realised that her concentration on the management of *Mrs. Leo Hunter's* garden party, had incidentally given all the young people appearing at it a fair amount of social training.

As *Tracy Tupman* their boy had learnt to co-operate with a score of other people in making a garden party a success; and, incidentally, how to enter, how to greet his hostess and leave the stage clear for the next man, how to accost his fellow guests,

\* *Planchés Discreet Princess*, an old Christmas Burlesque, published with other doggerel dramas, in French's acting edition. They require revision, as jests and lyrics are often topical and out of date; but are full of life and easily written up and altered for amateurs. Note that while poorer children love to assume the purple, those born to it delight in doing rustic peasant plays.

find seats for the ladies, and hand refreshments; and, above all, how to efface himself and keep still when not required, without blocking shorter people from view or getting between them and the people they desired to converse with; and having learnt this in happy play and not through boring lessons in conventional etiquette, he had astonished his own people by his sudden transformation from the shy hobbledehoy who fled at the approach of a visitor, into a hospitable young host, always ready to lend a hand at entertaining when required. Scenes from Dickens are worth working at, and the necessary labour of cutting and transposing speeches is a good literary exercise developing sound judgment; but poetic drama from a master hand has far more power and beauty in it, and the comments of the children themselves often show the kind of discrimination awakened by its study. "It was because Orlando was so very young that he was so silly," wrote a small pupil, after taking part in the production of *As You Like It*; the verdict being given apropos of his decking the forest trees with verses in praise of Rosalind. Perfectly true. None of Shakespeare's older heroes would have done it; and the "silliest" of them all is poor young Romeo—the boy of sixteen who stretches his long length on the ground and sobs like a child over sorrows he has no fortitude to endure. It is impossible to keep the great themes of love and longing altogether out of school life, and there are facts all children ought to know, which can more easily be taught them by the poets than in any other way. Juliet's mother was married at thirteen—about the only mother of a heroine who appears in Shakespeare—and a most incompetent mother too;—one who has left her child to the keeping of a vulgar-minded old woman, who had nothing better to do than to gossip about love affairs and romantic marriages, and who encouraged her charge in underhand dealing. As Miss King of St. Christopher School said at Calais, you can pour boiling water into a fragile glass without resultant harm, if it has been tempered to receive it; but it is shattered to pieces if the necessary preparation has never been made. So passionate emotions stimulated and aroused before the mental control is properly established,

have wrecked many a young life, besides the unfortunate Juliet's. Here in Europe, where many of the graver problems we have to face are due to the fact that marriage is unnaturally delayed till long after manhood and womanhood have been attained, we are tempted to ignore the troubles that arise through premature unions; but those of us who have been to India and heard earnest exhortations by Indian speakers, addressed to their fellow-countrymen on the subject of child-marriage, have some idea of the serious nature of blunders in the other direction. The Central Hindu College at Benares rejected married boys as pupils as soon as it was in a position to pick and choose, because they were unable to do full justice to the training either mentally or physically; and a manufacturer of textile fabrics in India had to report that as soon as a growing boy was married—often at fourteen—he lost the sensitive fineness of touch and dexterity in handling materials that were necessary for skilled workers in his factory. In districts where peasant girls marry in their early teens, the growth of the poor little mothers—who never know the joys of care-free girlhood—is stunted, and their mentality poor; and, in white races at anyrate, there should be no serious love-making till the wisdom teeth are through. Seven years from puberty is soon enough, and in some cases that may mean as much as the age of twenty-four. If even honourable and open marriage can thus injure the race when entered on too early, secret and dishonourable unions must be ten times worse in every way; and dramas that can put the case with truth and dignity, are surely just the kind of food for thought that will give developing youth and maiden a chance to discuss openly and impersonally the problems that must certainly be faced by them on leaving school; and surely it is also good that they should realise that love is something serious and beautiful belonging to the future, not the present, and that patriotic ideals as well as other considerations bid them be content with comradeship, and use their young enthusiasms for work and play, for hero-worship and in religious exercise, until the time comes, when their powers are ripe for graver and much heavier responsibilities.

# The Liberation of Creative Faculty by Education

Major L. Haden Guest, M.C., L.C.S.

*(A Lecture given at the New Education Fellowship Conference,  
Calais, August, 1921.)*

When I was originally asked to give this address I thought that I was not the person to speak on this subject, because my own work in connection with education is of a very much humbler nature than that which is concerned with the pioneer work of those who are themselves engaged in teaching. What we do on the London County Council is to provide buildings and pay salaries and in other ways provide a certain amount of machinery, and, it seemed to me, that I was rather in the nature of a workman who is preparing the basement of your house while you are having a discussion of the more complex problems of life. It seemed to me that you had called up the workman and asked his opinion on these questions which he gives to you in his shirt sleeves with the preface to his remarks that he is concerned with the humbler work of repairing drains, etc.

This problem of the liberation of the creative faculty is the widest and greatest problem of all. In one sense it is a world problem, a universal problem, because when you think of the world as a whole and civilisation as a whole the bad aspect of our civilisation is that it not only denies opportunity for exercise of the creative faculty but frequently actually takes measures to repress it.

There is a frequently drawn contrast between Peace and War. In 1913 the world was not at peace; it was engaged in industrial war. Its weapons were starvation, death by accident and disease. It changed them in 1914 and its weapons then caused wounds on a larger scale but it was the same conflict continued. The real antithesis is not between a destructive civilisation such as we had in 1913 and a destructive war, but between a destructive war and a constructive civilisation which is employing creative faculty. That is the civilisa-

tion which does not exist, but at which we must aim. I mention this because I must talk with a certain background of that at which we are aiming. Otherwise we do not get the problem in its correct perspective. The good aspects of the last war were the great ideals it brought into play and the opportunity it gave for the exercise of the capacity of the individual. True, this capacity was very often used for destructive purposes, but, whereas in ordinary urban civilisation a man is used and regarded for what can be got out of him from the standpoint of his employer, in the war a man was regarded for what could be got out of him because of what he had in him. We found that a man who in peace time never made good at once found opportunity in the war because he was called upon to give everything he had.

The creative faculty, even in the most highly organised civilisation, cannot be suppressed, because this faculty is concerned with the growth of the world. Civilisations have, as it were, poured out of the creative faculty of man as out of a cornucopia.

But we can help and what we can do through the State, through educational authorities and individual activity is to remove certain obstacles to the use of the creative faculty.

The first obstacle we remove by providing merely the opportunity for education. And in passing I direct your attention to the lack of educational opportunity in Africa, China, Java, and India, where millions of people have no opportunity for education at all.

We can also remove obstacles to education by providing that physical health shall become normal for all human beings. Physical health, instead of being common, is really quite exceptional at the present time.

In practice public educational authorities cannot do very much more than that except by giving the teachers every liberty to experiment in methods of organising their work. The teachers should be able to choose. When I am asked what I want to do in education I say that I want to give the teachers a chance to apply what they themselves know.

It is not the business of the educational administrators to tell the teacher how to teach or what to teach but only to create the opportunity for them to shew how they can teach. Only the broad outline and the main lines of the work should be laid down.

But the real pioneer work must be done by the individual, and the pioneer must be a real pioneer, that is, one who is following a great ideal and not one who is willing to go on day by day, merely doing the day's work and drawing the day's pay.

Good work was never done by anybody who had not an ideal to draw him on. Pioneers go forward because they must, not because there is anything to gain by it.

The ideal education should be concerned with three aspects of the child, the provision of health for the body, of freedom for the mind and of beauty for the heart. I do not want to speak very much about health except to say that provision of the conditions needed for health does not consist of medical inspection of schools. It consists of actively promoting health by the provision of every kind of opportunity for physical self-expression, in sport, physical striving and self-development and by imitating movements such as those of the young people of Austria,—“wander movements,” where children are banded in organised groups for exploring the country and roaming about the land. Is there a better way of learning Geography? In this way not only will people concerned with the health aspect have open-air schools but they will escape from their school buildings altogether. Given a certain protection from the rain and wind and sun there is really no reason why we should be so absolutely wedded to school buildings as we are.

Also I would like to see a very great extension of the kind of work that is done now in some schools in London such as school voyages, journeys, and an international exchange of children on these journeys.

There is yet another aspect of the matter. All modern education, generally speaking, neglects productive work. I do not mean making toy chairs and fancy tables, but making real things. It was the only idea in education which I got from Soviet Russia, the idea of productive work and this came to me as I found myself in a room actually fixed up as an engineering workshop where boys and girls did ordinary engineering work under much the same conditions as men in a factory. If you are going to liberate faculty you must begin with the physical creative faculty and the actual physical production of physical things.

Also in connection with this physical question may I, as a doctor, say that we know extraordinarily little about the human body and we ought to know a great deal more. The only thing that saves the doctor is that the teacher knows so very much less.

Another aspect of the matter is the provision of freedom for the mind. This is not only a question of religion. We are always bound up in prejudice of every kind and description. We have only to contrast the ideas of one country with another on such subjects, say, as love and marriage and the teaching of history to appreciate how widely we differ. In England falling in love is regarded as such an ordinary affair that everyone thinks of it as one of the things which will happen as a matter of course. In India, I am told, many Indians think it never happens at all. It is the same with regard to history. We do not know any history at all. It is practically impossible for people, constituted as we are now, to have any real objective knowledge of the Past. We cannot even get any real objective knowledge of the Present. Take the actual condition of Soviet Russia at the present time about which a large number of visitors to that country have written. Eminent men have flatly contradicted each other with regard to what they have actually seen. Therefore how can you expect to have any real objective view of what has happened in the Past? History must be revolutionised.

The mind is a great instrument of creation as far as human beings are concerned and we have to be very much more careful about our facts with regard to history and science. We should only put before children that which we are certain is true and then with every possible reserve indicating that we

may have failed in our observation. It is very difficult in these modern times to get anybody to speak the truth. And unless we can agree about external facts we are not going to get very far at all.

We ought to have in all our schools much more science. We ought to have a good deal of instruction concerning the human body. I know that it is thought an improper subject in many schools. You may have noticed that in elementary books on physiology the reproductive system is always left out.

There is, however, an aspect of education which is almost completely neglected and that is concerned with the emotions, with feeling and the appreciation of beauty. This is almost absent in schools at the present time. It is as though we were to take a human being and say we will educate the right side of him but we do not need to trouble about the left side. A human being is a trinity and man is composed of activity, feeling and thought.

And the feeling-tone aspect of man, that side of him which appreciates beauty, that part of him which feels, is the aspect which determines his misery or his happiness.

I am most interested in the rank and file of children and not so much concerned with the privileged children in private schools. In ordinary elementary schools the idea of teaching anything with regard to the appreciation of beauty is regarded as a dream. The teachers who try are defeated by the surroundings and by the very structure of the schools. The schools in London resemble barracks, prisons and lunatic asylums, but they do not resemble temples of beauty.

This aspect of the feelings and the training of them in an appreciation of beauty is very much more important than even paying attention to productive work from the physical point of view and mental creation from the mental point of view. I do not need to remind you of the connection that exists between the reproductive faculty and the feelings. And the idea of beauty is associated with all great acts of mental or spiritual creation.

The child should know the joy which is beauty and the tragedy that is beauty—the joy of the leaves in springtime, the singing of birds and the exquisite movements of

animals. But the beauty of creation which is physical is very often slashed by strife, the beauty which is the creation of the mind and the spirit demands freedom from strife; it needs quiet. The conditions of spiritual and mental creation are beauty and gentleness. Supremely beautiful things have always something of gentleness about them. Beauty and gentleness are perhaps aspects of the same thing.

We have to surround the child that comes to us with an atmosphere of beauty in which its nature can expand. The child, like the flowers and all beautiful things, can be destroyed easily. Roughness or harshness at once destroys a thing of beauty.

If we can provide in our schools an atmosphere of beauty and gentleness and hold this around the child and give it in that atmosphere the opportunity for knowledge, I believe that we shall attain a harmony of the personality which at present we have not reached. Much of the real trouble of our civilisation comes from the fact that we do not understand our own hearts and feelings which are the most elementary things about us.

In France there is not only that sense of artistic perfection of detail and *ensemble* but there is also a sense of the harmony of personality which the rougher Teutonic races do not understand, and France should be able to help us much in this respect. I believe there is a possibility of getting really perfect poise in an educated individual.

I remember one of Nietzsche's phrases "Everything beautiful runs upon light feet!" We ought to have as an ideal that every child shall be beautiful and run with light feet.

If we can provide this atmosphere for the child, laying stress upon the creative side of the work and its beauty, and, above all, giving the child an opportunity to express the feeling side of its nature in dance, song, acting and play we shall unloose tremendous powers which are latent in every human being.

People say that they believe in science, that we are descended generation by generation from ancestry which goes back to the time when this world was a nebula. And even apart from what we call our personality, every human being regarded from the

outside, from the physical point of view, is a marvellous mechanism. Our imagination thrills us when we try to reach out to what the future of mankind may be and what we may do when we have released the creative faculty which is within us. What is there to prevent us knowing and feeling this creative faculty in ourselves and advancing without hindrance and without limit to a future which at present it is impossible to imagine, a future which is certainly no less than the Past but certainly greater than

that Past. All the wonders and splendours of civilisation have been the result of the release of the creative faculty of man, and a great step towards that future of which we dream will be the release of the creative faculty in the child. This is in the power of the teachers of to-day. There is unlimited power in every human being and we have to release it, but always remember that in the child we have not only the physical body and the mind but also a heart.

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## Education and Life

By Violet M. Potter, M.A.

*(A Report of the New Ideals in Education Conference held at Stratford-on-Avon, August, 1921).*

Stratford-on-Avon has this year been the home of the New Ideals in Education Conference for the week 3-10 August. The number of Conference members (over 200) was much smaller than in previous years. This was an advantage.

It must be remembered in connection with any report of this Conference that it is primarily concerned with Ideals in Education and not with their practical application. And this is as it should be, for we are left free to work out how best these ideals may be applied in our particular sphere. The subject selected was "Education and Life," and on looking back on a very happy week one can say that the key-ideal of the 1921 Conference, as expressed by lectures, by speakers and members generally was the longing to help children to live freely "under the laws divine."

Imagine as the background of the Conference, meeting daily in the long, narrow room, Shakespeare's Grammar School,—the beauty of Stratford-on-Avon, add to this the strong impress of a great individuality given to the little town by its loyalty to its greatest citizen and the pilgrimage of a vast number of folk for over

200 years to honour the home of the greatest dramatic genius of the Western world. Then there were the Shakespeare Festival Players, and first-rate performances of Shakespeare almost every night and several afternoons. Add also the influence of a very different artist, Professor Cizek, of Vienna, whose gift lies in setting free the artist in children from 8 to 16. For throughout the week an Exhibition of children's drawing was open. Here one saw the sincere expression of the children's own interests and feelings—the result being originality of line, emotion, and a decorative sense of a high (if not always pleasant) order.

It is the custom of the Conference to hold a Morning Session,—a lecture followed by discussion, occasionally an afternoon session, with semi-private discussion in the evenings. Thus most afternoons and all evenings are free for members to use as they will, and there is opportunity to get to know a little of Shakespeare's country, so typical of English scenery.

The opening address by Professor Geddes on "Education and Life" was a plea for greater psychological clearness in Education and a new constructive method. He approached

his subject from the point of view of biologist, sociologist, and shall we say idealist? (though probably he would not accept this description). Professor Geddes was willing to credit all educationalists of the past with doing their best, yet sketched their method as "copy, cram, jaw and pi-jaw." Our idea of education was at fault. In inimitable fashion, not to be reproduced in a short review such as this, he traced the process of modern government in the western world to its present industrial form, and a corresponding process of ideas to what has been known for more than half a century as science. Then he turned and rent science, "this old science" asunder as unsuited to the new order of things, because being cosmocentric it concentrated on materials and forms. The new science is biocentric with concentration on life. Throughout his lecture Professor Geddes used as illustration a large sheet of graph paper which he folded into three or multiples of three. Thus when condemning the separative quality in scientific education, which led, for example, to geographers, economists and anthropologists studying in their separate compartments, he pointed out that the geographer dealt with Place, the economist with Work and the anthropologist with People, and yet these are not three but one. For Place would not be as it is save for the People and their Work, and Work would not be as it is save for the Place and the People, nor the People save for the Work and the Place.

In passing it may be noted that Professor Geddes paid tribute to Ruskin as our greatest political economist, and dismissed modern schools of economy as temples of the god Mammon.

Another interesting trinity, which the lecturer reminded psychologists, though three in its aspects is one in reality, was Senses, Experience and Emotions,—the senses being our means of contacting experience in order that we may express ourselves in emotions, and so on. Education, he concluded, must discover how to return to the simplicity of the child, it must be synthetic, and not analysed into separate compartments. It might be that Education would again recognise the existence of the Nine Muses, remembering that while each of the nine had its own sphere, it was

linked indissolubly to the other eight, as followers of or modes of expression of Apollo, god of Beauty and of Light.

At another session Mr. Henry Wilson spoke on "The Creative Impulse Suppressed." In the case of Mr. Wilson as in that of Professor Geddes it is difficult to pass on to others the inspiration of his thought. Starting from a different viewpoint, that of the artist, Mr. Wilson is equally clear both in his destructive and constructive judgment of Education. By the way it is interesting to note that whereas Professor Geddes, the man of science, becomes philosopher and emphasises the unity of thought, which should result from educational process, Mr. Wilson, the artist, becomes the practical man and urges that all along the educational process should be "creator-making." Mr. Wilson holds that in every child there is the urge to make things. Yet modern school-life imposes on children thousands of hours of immobility. We fail even to distinguish between the visual and the auditive type of mind. Our housing difficulty means that mothers must get rid of their children for several hours a day, thus the creative instinct of simple household work is suppressed. Later the craving for craft instruction, necessary even for the intellectual type if it would remain balanced, remains unsatisfied. "Industrial mechanism," said Mr. Wilson, urging an unforgettable metaphor, "is the Minotaur of modern life: I don't know where Theseus is, but when the need is greatest the Saviour is at hand." On the constructive side he urged that school should be to the child an extension of the home, as the home is an extension of the mother's body. In such a school knowledge, instead of being static as it is to-day, will become dynamic, a power to meet social need; and culture will mean growth, which shall bring forth the fruits of the spirit for the benefit of others.

Miss Lena Ashwell, who spoke in the Shakespeare Memorial Theatre, pleaded for Drama. She urged that Drama afforded a means of self-expression. Difficult children, boys, for instance, who are a terror of the streets, have found an outlet in endeavouring to live in some character of a play and express that character in their own vivid way. In such an effort they forget

themselves or rather controlled themselves in order to express a character other than their own. The second part of her speech Miss Ashwell devoted to a plea for the resurrection of the stage in this country. The Once-a-Week actors, a remnant of those who performed in France during the later years of the war, organised by Miss Ashwell, visit certain London suburbs (at the invitation of the Labour Mayors) presenting drama as the artist-actor would present it. She begged that these efforts might be made known for our own sake, and for the sake of a noble profession, which has suffered prostitution of recent years.

This report must pass over Dr. Olive Wheeler's gifted exposition of modern Psychology with its timely warning that psycho-analysis should be left to the expert.

Mr. Dhan Gopal Mukerji struck a note of beauty in his talk on "Religious Life in India." We need to be told again and again that religion is the very breath of India. Learnt at the mother's knee, the habit of meditation is acquired first by imitation, gradually the child learns in meditation that the soul rises to meet and merges in the Over-Soul.

"The Recreative Activities of the Spitalfield Weavers" Mr. E. G. A. Holmes showed to be proof-positive that the workers of the world could make profitable use of their leisure. For nearly a century work and wages among the silk-weavers were such as enabled them to have leisure and enjoy it. They had their Mathematical and Historical Societies, their Floricultural and Entomological Societies (they were in 1840 the first entomologists in the kingdom). They had a Reading Society, a Musical Society and Columbian Society. They were breeders of canaries and spaniels (splashers). Mr. Holmes believed that the workers would at first use their leisure in going in more rigorously for their usual pleasures, whippet racing, pigeon fancying, gardening, football matches, etc. But gradually the desire for further self-education would arise from themselves.

"The Dalton Laboratory Plan of Self-Education" was explained by its official exponent in this country, Miss Parkhurst. She has elaborated the scheme in recent issues of *The Times Educational Supplement*, and an attempt to sketch it here would but give a false impression.

The Conference was brought to a close by Mr. John Drinkwater's address on "The Nature of Poetry." He read certain unpublished poems, lyric gems. Poetry, he said, like other forms of art, took experience, moulded it, made it clear, understandable, perfect in form and design. For a little while we were privileged during this address to look into the heart of a poet.

It is well nigh impossible to put into words the value of the Conference apart from lectures and discussions. The meeting with those whose experience runs in lines very different from one's own, the inspiration affected by chance words, the very presence of some teachers,—to note widely different examples, Professor Culverwell, of Dublin University, and Mr. Norman McMunn, "drunk with the wine of freedom" (to use his own description of himself) heads and assistants from all types of schools in all parts of the kingdom, all these combine to leave an indelible mark upon our future thought and work.

One plea only would I make and that of our brothers in the profession, will you show that you too believe in the work you have chosen, and join the few who represent you at this Conference, so that we may learn of one another, men and women, how best to help the children to develop to the full every capacity within them?

P.S.—Excellent reports of the Conference may be found in the *Stratford-on-Avon Herald* for August 5th and August 12th. The Secretary of the New Ideals in Education Conference is Miss M. B. Syngé, 24, Royal Avenue, S.W.3.



# A Blunder in Analysis

By William Platt.

(Author of *Child Music*, *The Joy of Education*, &c.)

In this brief paper I do not propose to discuss Psycho-analysis, but merely to touch upon one point raised largely by Psycho-analysts, and of general interest to all psychologists. In Psycho-analytical treatises one usually meets with a detailed account of the curious types, the Sadists and the Masochists, one of whom takes pleasure in inflicting pain, or in seeing it inflicted, and the other of whom finds an inexplicable satisfaction in receiving pain. We are told that the first derives his pleasure in the feeling of superiority that he thus gains, while the second obtains a bizarre gratification from his humiliation. We are also told that there is, in all of us, something of the Sadist and something of the Masochist.

All psychologists will of course admit the symptoms, but I wish here to make a somewhat detailed examination of the instincts and emotions underlying the symptoms. Long and intimate acquaintance (as a head master) with the ways of children fits me, I think, for this task, for children betray themselves more readily than adults.

To begin with the Masochist: Does any human being really take pleasure in his own humiliation? Is it not rather that the appearance is deceptive? Take the very familiar instance of the boy who says, "I would rather be whacked than *pi-jaw-ed*." Is that boy a typical Masochist, and what is really in his sub-conscious mind? The boy has done something wrong; he is, to that extent, humiliated. So long as the master lectures him, he is completely under a cloud. But if he submits to punishment and bears that punishment bravely, a new element has entered in. He has re-established himself in his own eyes and in those of his friends by the bravery with which he has accepted his ordeal. Masochism, I am convinced, is not a mysterious pleasure in humiliation, but rather an acceptance of an

opportunity of re-establishing a character that has been injured by a false step. This makes it at once understandable.

Let us take a few instances at random. The history books tell us that Marie Antoinette made serious blunders in her life-time, but largely redeemed them by the heroism of her death. In the old days of public executions, the friends of the condemned man used to beg him to "die blue," that is to say, to turn himself from a figure of scorn into a figure of heroism. The more one thinks of it, the clearer it becomes. Take a different case, this time from the poor (who are usefully frank about their emotions):—I have more than once overheard a young woman say to her lover, on the brink of marriage, "If I make bad mistakes, you must whip me, you know." Apparently here is the very abnegation to which the Psycho-analyst refers. But underneath, in the woman's sub-conscious, her instinctive logic tells her that whereas a bad blunder might lower her seriously in her husband's eyes, a readiness to take punishment for it cheerfully will be the swiftest way to re-establish herself. Similarly, humility under a deserved scolding is sometimes a means of restoring our self-respect; though apparently a form of self-abnegation, it is more really a method of self-re-instatement. It is both more normal and more truly good for us to be self-respecting rather than self-deprecating, and I have no personal hesitation in ascribing all Masochistic symptoms to the above-stated causes.

The cringing of a weaker person before a bully is of course a very different thing. This is quite devoid of that peculiar bitter-sweet flavour that accompanies the Masochistic feeling. The man who cringes before a bully is an enforced hypocrite; hatred and revenge are the real underlying feelings, but fear compels concealment of

them until such time as retaliation may become safe.

Let us now take cases of so-called Sadism; not the extreme cases, but quite normal and usual manifestations. Here we trace a curious pleasure in the sufferings of others, and Psycho-analysts tell us that this is because our feelings of superiority and domination are flattered. This may sometimes be the case; but is it always so? That very ugly type, the bully, has presumably this sub-conscious motive. But we have to deal with the fact that in a very large number of cases there is a thrill, of a distinctive kind, at the thought of suffering coming to those we admire, esteem, or love. To say that this is because we want to dominate them, seems to me to be absurd; but let us carefully analyse, guided by instances.

During adolescence, at the hero-worshipping time, this feeling is particularly marked. When those symptoms occur that are called "half-love," there is very often in the imaginative mind of an ardent boy, a romance around some favourite girl that takes the form of dreaming that she is subjected to suffering and difficulty, yet that with superb bravery she always triumphs. To connect her name with suffering gives him real pleasure; yet it is palpably ridiculous to say that this is because he nourishes a feeling of superiority. It is quite the other way; she, and not he, is the heroine of these imaginary adventures. We must definitely divide these so-called Sadist emotions into two classes; the ugly desires of the bully, which alone reflect the motive attributed by the Psycho-analyst, and the imaginative vision of the hero-worshipper, who in surrounding the friend with Red Indian tests of endurance is extolling both that friend and the very necessary quality of courage without which life could not be endured.

Let us seek further instances. In the confidential talk of school-girls, aged say 14 or 15 years, there often appears as hero a public-school boy who is supposed to take sundry awful whippings with Olympian unconcern. This is undoubtedly sadistic, but it is equally undoubted hero-worship.

Again, the various smacks, twists and spansks that school-boy or school-girl friend will give to one another are not really based on an effort to establish superiority but on an instinct of testing the patience, endurance or courage of the friend, and all these are mildly but undeniably sadistic.

The games field affords us interesting examples. We all know the feelings of admiration, akin to love, that swell when some player receives a hurt and accepts it with unflinching courage. Especially is this shown in mixed hockey, where a girl who takes a bad blow with splendid unconcern will at once become a heroine to her teachers and to the boys—not to mention the other girls. To say that these emotions are due to gratified superiority over the blow received by one less fortunate than ourselves, is as amazing a blunder as could possibly be made.

The emotions aroused by tragedy are of the same order. The tragic hero arouses our thrilled emotion by the heroism with which he encounters disaster. Lear is more truly "every inch a king" when all his royal power has been stripped from him. But while this is true of tragedy in the grand style, it is not true of the piteous tragedies of the so-called realist. Euripides was denounced by the Greeks as a decadent because he drew heroes who became nervously unstrung by disaster. The moderns are often more guided by Euripides than by Aeschylus; yet I retain my opinion that the latter is the nobler artist. Among the very finest and greatest of our feelings are those that go out to the man or the woman who faces disaster with unflinching courage and ideal cheerfulness.

To sum up my contentions:—

The so-called Masochist is not a paradoxical person with a strange relish for humiliation. He is one who seeks, through punishment, for re-instatement.

The so-called Sadist may be a mere vulgar bully, and repulsive to our better nature. But feelings that are certainly often classed with Sadism are engendered by hero-worship, and are quite honourable and valuable.

# From our German Correspondent, **Dr. Elizabeth Rotten**

## International Reconciliation through Education.

It grows ever more apparent that the Reconstruction of the World cannot be brought about by believers in the old spirit. New conditions can be achieved by men and women of the new spirit alone. A renaissance to be more than a mere equalising of existent interests, will arise from concentration on the creative activities, but it will arise only from concentration that has the courage to prove the final problems and is ready to receive the answer that will come from the depths of human nature.

In consideration of this we come to the conclusion that the actual sphere of reconstruction is that of education. Education must no longer aspire to be the means of training growing girls and boys for some practical purpose to serve a civilisation that has outlived its day. Education must remain an adventure to explore the sources of life and of the good in man.

The solution to problems of this kind cannot be offered cut and dried to be used by all and on all occasions, they call for a constantly renewed effort. But for each effort in what a pacifist calls "education" the following consideration will be paramount; to attempt to develop ethical consciousness in growing men and women with full control and knowledge of all their powers and to arouse and strengthen their will to act according to this ethical consciousness by restraining within themselves the elementary instincts of conflict.

We pacifists see clearly that competition with its most primitive engendering of the fighting instinct is a part of human nature but we believe in the victory of the spirit, in the possibility of spiritualising these instincts through educating to self-education.

We appeal to the existent, if limited, power of love within human beings for other human beings and for their country and we seek to remove the limit and develop

the power of love till it enfold the whole of humanity.

For this reason we proceed to invite all pacifist teachers and educators to our Conference who are truly and actively interested in education and human fellowship. We mean to protest at Lankwitz against the reassertion of the old beliefs and against the slackness exhibited in the retaining of old machinery of education. We want to unite all the single, menaced fighters in this cause against a world of enemies and thus strengthen our faith. A war-cry of universal love of man will proceed from Lankwitz; our Conference should find an echo in all Germans, all Europeans, in the whole of humanity in fact which will repeat the fact in Germany that there is a group of men and women ready to struggle and sacrifice themselves for universal reconciliation, for education as a humanising influence.

We invite all those of good will.

A very remarkable week of educational conferences is to take place in a garden suburb of Berlin from Sept. 30th to Oct. 7th. The world of progressive education in Germany has since long looked forward to the Conference convened by the Pacifist Teachers and Educators of Germany in the Parish Hall, of Lankwitz near Berlin for Oct. 3rd. This is to be preceded on Sept. 30th by that of the Radical School of Reformers.

The following Societies are supporting it:

- German Peace Society.
- International Women's League for Peace and Freedom.
- "Neues Vaterland" Union.
- German League of Nations Society, Educational Department.
- German National Society for International Education.
- Radical School Reformers Union.

## Book Reviews

**Give me the Young.** By Edmond Holmes.  
[London: Constable & Co. Pp. 148.]

There are many of us who still look backward with grateful remembrance to the appearance of Mr. Holmes' first book on education, *What is and What Might Be*. It came like a fresh breeze blowing over a stale and faded world and just as after copious rain the parched and arid land revives and breaks into blossom again, so under the unsealing influence of his book the long-pent-up stream of educational life began as it were for a time to rush forth anew. Since the date of *What is and what might be*, several books have issued from his pen—one, I think, in almost every year, and in them he has gone on developing his high theme. Each volume has carried forward the argument, and each is bound to each by the unifying thread of a philosophy as simple and direct as it is profound. Most educationists, indeed most men and women, keep their philosophy or their religion, whichever name they prefer, in a compartment shut off and hermetically sealed from their practice and their life. Mr. Holmes is one of the happy few whose philosophy is held so deeply and felt so intimately that it lights up and reveals not only the meaning of his own life but all the inner purpose and striving of the universe. Education is life and life is education. There is no sharp cleft between the two as in the mind and actions of the average 'sensual' man. And life is growth and therefore any education that fails to see that growth is everywhere and everything inevitably fails, and failing produces that dissatisfaction and unrest, both inwardly and in the external world, which is so marked a feature of our modern life and which found its inevitable issue in the recent war. But growth of what kind and to what end? For there are bad growths and good growths, there is the malignant growth in the psyche—the spirit—just as in the body, if indeed the latter be not the outward manifestation of the former. And it is in this

respect that Mr. Holmes' outlook is so wide and so satisfying. He refuses to put any limit to growth; it is indeed precisely the putting a limit that produces the poison and the malignancy. Our horizon is not fixed or definite but expands and must expand for ever and for ever while we live—because it is infinite. Directly we say 'Here is the end,' 'This is the final achievement,' we have missed our way, we have mistaken the whole purpose and object of life and sadly and dejectedly we must retrace our footsteps and try, by whatever means we can, to strike into the right path again. Hence the evil, the poison of dogma, of a fixed and mechanical creed and concept: it stunts and arrests development, it describes a closed circle from which there is no escape, it builds a prison house against the bars of which the soul—the real self—beats and maims its ineffectual wings. As in Sterne's pathetic story of the starving it reiterates the forlorn cry 'I can't get out—I can't get out!'

Such in outline, but of course in bald and unsatisfactory outline, is the teaching of Mr. Holmes, and such is the main lesson of *Give me the Young*, the latest but not, I feel sure, the last fruit from a tree which, in the ordinary acceptance of the world, may be called old, but which in the real meaning blossoms with a perpetual youth. For youth is of course not a matter of years. Some are born old, with others the mental arteries stiffen and decay long before their appointed season. A very few like Mr. Holmes preserve their youth, their enthusiasms, their essential optimism to the very end—if there be an end. It is needless to expatiate on the contents of the book. All those who really believe in education will read it for themselves. It were greatly to be desired that all education authorities would immediately place it on the requisition list of every school in the land. It is primarily addressed to the elementary teacher not only because Mr. Holmes' experience has been won mainly in elementary

schools, but because he rightly sees that in them lies the chief hope and promise of the future. Elementary teachers are free, if only they knew it; their hands are not tied by examinations, and in these more enlightened days the inspector is no longer a tyrant and an inquisitor. And yet I hope that Mr. Holmes does not think that secondary schools are past praying for. I am sure that is not his meaning, but he realises that until they shake themselves free from the examination yoke which is slowly but surely choking and paralysing their very lives they will be like the unthinking labourer who ploughs the illimitable sand in the hope of one day reaping an abundant harvest. Not of course that there is no movement, even growth in the secondary schools. That is the tragedy of the situation. The authorities like Virgil's savage king have shackled a corpse to a living person—the rigid corpse of the examination system to the living, breathing, struggling spirit of the schools. To such a business indeed there can be but one end. But I refrain from enlarging on this point.

It may, and probably will, be objected to Mr. Holmes' denunciation of the educational outlook of the day, that he is far too sweeping, that he exaggerates greatly, that much good work, in spite of all, is being achieved in the schools, that seed is being sown which in time, if we do not become weary, will grow to something good. And this objection is valid till one remembers that in a comparatively short book he was bound to insist on the evil. It is not addressed to the righteous. No doubt there were many righteous persons in that 'world' against which Christ so sternly warns his disciples. How dreadfully Christ must have exaggerated! An excellent case might be made out for the Pharisee!

Finally I should like to call attention not only to the depth and wisdom but to the sanity of Mr. Holmes' book. He is of course an enthusiastic friend and advocate of freedom, but he is not as those who have drunk of its strong wine and become so intoxicated that they have lost their reason. He is not one who believes that the teacher should abdicate his position and allow his pupils to dictate his policy. What great teacher ever did? Imagine Socrates, the Buddha, Christ, 'teaching' in that way!

And how can the real teacher sink his personality—that personality which is the very essence of his work? He will refrain of course from depressing the personality of his pupils but if he has not come to give of his own experience and give abundantly, he had better have never come at all.

Certainly it is because modern education believes far too much in systems and syllabuses and results and dogmatic instruction from the teacher that it has failed. But there is no deliverance through anarchy. There can I think, be no other remedy than a philosophy and practice in accordance with Mr. Holmes' ideal.

E. SHARWOOD SMITH.

**The Care of the Adolescent Girl.** By Phyllis Blanchard, Ph.D. (Kegan Paul, Trench, Trubner & Co., Ltd., 7s. 6d.).

Short prefaces by Dr. Mary Scharlieb and Prof. Stanley Hall serve as introduction to a remarkable study of the mental and emotional life of nascent womanhood. Basing her analysis upon the conception of human development resulting from the psychological theories of Hartmann, Bergson, Freud and Jung, Dr. Blanchard brings an eminently critical and humane spirit to bear upon the great problems of girl adolescence, with its struggle to emancipate itself from the domination of personal, social and hereditary influences and its longing for emotional experience.

After discussing the physical changes undergone at adolescence, the author proceeds to a delicate and minute study of the mental and emotional needs and aspirations typical alike of healthy and of neuro-pathic girlhood. The latter is indeed shown to be the outcome of a failure to find suitably "sublimated" channels for the vital instincts of sex, self-assertion and expression; a theory with which the work of the psycho-analyst has made us familiar, but which is here presented from a specifically educational point of view. Teachers, parents and guardians, to whom the book is addressed, are urged to examine the possibilities of sublimation afforded by the average curriculum both at home and at school of the girl adolescent, and to see whether opportunities of self-development and expression could not be increased through a humanising of many of her usual studies.

From a careful examination of manifold data taken from actual experience at school and college, one fact emerges pre-eminent, namely, that at no period in human existence is the cultivation of the Arts—the impersonal expression of emotion—more essential to harmonious development, than during the exceedingly changeful age of adolescence. And though this statement occurs in a book devoted to the study of the girl, we have no hesitation in asserting that it holds good for the boy also, a fact which "new schools" recognise.

Through a succession of well-developed arguments and examples, Dr. Blanchard directs the

reader's attention to the numerous possibilities of "sublimation," the hindering or encouragement of which may well be regarded as the test of education. That both the will to power and the love desire of the adolescent girl should increasingly find self-reliant means of expression, is more than ever desirable in an age when marriage has ceased to be either the goal of her ambition or her destiny. But to enlarge upon this theme would be to encroach upon a territory already admirably occupied by a book which readers of *THE NEW ERA* should welcome.

D.E.H.

**The Joy of Mountains.** By William Platt.  
G. Bell & Sons, Ltd., 1s. 9d.

THIS is a pleasant little book, and, so far as things scholastic are concerned, a welcome sign of the times. Mr. Platt has collected a variety of useful information about mountains the world over and imparts it in a manner well calculated to attract and interest children. The scientific interest is given a due share of prominence, but the author emphasises, and quite rightly, the appeal that mountains make to our sense of the beautiful and the sublime. Mr. Platt evidently loves mountains and all who belong to his fraternity will be grateful to him for his attempt to inculcate a feeling of awe and admiration for them in the minds of countless little school children who, alas, will never have an opportunity of seeing real peaks for themselves. The illustrations are good and very carefully selected.

E. DE N.

**The Reign of Relativity.** By Viscount Haldane. London: John Murray, 1921. Pp. xxiii., 430.

THE work of Einstein, besides its own intrinsic interest and importance, has helped powerfully, along with the writings of the New Realists, to bring the physical and mathematical sciences into closer relations with philosophy. Lord Haldane has skilfully seized this opportunity of supplying a fresh exposition of the general philosophical theory of relativity. In doing this he has shown remarkably wide intellectual sympathies and much accurate knowledge, both in the sciences and in philosophy; and has shed new light on old ways of thinking, as well as on more recent developments. Starting with a lucid account of Einstein's discoveries, he is led on to a discussion of the place of relativity in knowledge and reality, in connection with which he passes instructive

criticisms on the doctrines of Bradley and Bosanquet, Bergson and the New Realists (especially Alexander and Russell). He gives also a critical account of some older writers, notably Aristotle, the line of thought from Locke to Hume, Reid and Kant, leading up from these to the Hegelian reconstruction, which in the main he accepts as final, though not without some shrewd critical comments. It is, I think, to be regretted that he has taken no account of the work of Comte. In the closing chapters he applies his ideas in an interesting way to the foundations of social theory, to the conceptions of God and immortality, and even to the problems of education. On everything that he touches his statements are weighty and judicious. The treatment is rigidly scientific throughout: but it is relieved by occasional literary illustrations from Goethe and other poetic seers. There is probably no book from which so adequate an idea of the principle of relativity in all its aspects can be derived. The earlier and shorter work by Mr. Wildon Carr, however, (based rather on Leibniz than on Hegel) might with advantage be read along with it.

J. S. MACKENZIE,  
(Late Professor of Philosophy,  
Cardiff University College).

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- A 9. Give Me the Young. *Edmund Holmes.*
- A51. The Care of the Adolescent Girl. *Phyllis Blanchard.*
- B. Reign of Relativity. *Lord Haldane.*
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# The Outlook Tower

A very happy New Year to all our readers.

I am glad to be able to announce that our progress has been such that the New Year will see the launching of a French and German edition of our Magazine.

\* \* \*

## THE GERMAN EDITION OF *THE NEW ERA*

will be edited by Dr. Elisabeth Rotten, who is well known as Secretary to the Educational Department of the German League of Nations Society and a co-editor of *The International Review of Education*. Dr. Rotten did splendid service during the war as the organiser of a relief committee in Berlin, which accomplished good work among the interned of many nations. Dr. Rotten will not only undertake the editorship of *The New Era* in Germany, but she will continue her own vigorous educational work, through which she acts as a link in Germany between many different branches of the New Education movement. We shall hope to have many articles from her and through them be kept in touch with educational developments in Germany.

\* \* \*

## THE FRENCH EDITION OF *THE NEW ERA*

will be edited by Adolphe Ferrière, Docteur en Sociologie, Directeur du Bureau International des Ecoles nouvelles, and author of *Transformations L'Ecole* and *Les Ecoles Nouvelles*.

The French and German editions will not be translations of the English edition but will be edited independently in order to meet the special needs of the respective countries. Certain articles, however, will appear in all three editions and each will be the official organ of The New Education Fellowship.

\* \* \*

## A LINK WITH RUSSIA

I had recently a very interesting interview with Professor Braun who has been commissioned by the Soviet to edit for

Russia a magazine dealing with educational reform. Prof. Braun has offered to adopt the New Education Fellowship principles and to print them on the back of his magazine and also to publish all the official notices of the Fellowship. Thus, although we shall not have any official connection with the magazine, we shall have a medium through which to reach the teachers in Russia, who have been entirely cut off from the wider educational movement of the last few years.

\* \* \*

## INDIVIDUAL TIME-TABLES

The universality of experiments in individual time-tables is very indicative of the new attitude towards the mystery of the growth of Life. We are finding that, inherent in the child, lie all the faculties which we used to imagine we were instilling; we are realising that growth is a process of exfoliation, of revelation, and not of absorption.

Some of us may have doubted whether human nature was innately fine, but, the splendid re-action to freedom, which is taking place in schools all over the world, seems to prove that it was the limiting bonds by which we sought to train a human being to our own pattern, which rendered so many lives merely half-expressed, filling them with fear and doubt concerning their power to achieve. Through Freedom our children will some day realise the fullness of human expression, and, by coming together through the pages of our magazine to discuss and compare our experiments, we are perhaps assisting the children in their first step towards a future that shall be worthy of the human vision.

\* \* \*

## CHILDREN IN AUSTRIA AND HUNGARY

Our readers will remember that we were connected with the Famine Area Children's Hospitality Committee, through whose instrumentality 1500 children were brought to England from Vienna and Buda

Pest and spent a year as guests of English families. This work has ended for the present as conditions in these countries make it possible to help the children in their own homes. Most of the children have returned and I acted as escort to a party returning in October.

Travelling in special Relief Trains, which take children backwards and forwards to Holland where thousands have been entertained, is not exactly travelling de luxe. One has to be prepared for every kind of discomfort and adventure.

When we reached Vienna, very dirty and tired, we were told we could not continue the journey by train to Buda Pest owing to political disturbances in W. Hungary.

A journey by boat along the Danube to Buda Pest sounds romantic. As a matter of fact it was the quintessence of discomfort. In my case we ended by being stranded on a sandbank within five miles of Buda Pest, where we had to remain until the following morning when a tug came to our rescue. There was nowhere to sleep or lie down and nothing to eat!

The conditions in Vienna and Buda Pest were still exceedingly bad, and severe suffering is expected this winter. An After-Care Committee has been established with Lady Maurice as Chairman, Isaac Goss as Treasurer and myself as Secretary. Through our Vienna and Buda Pest agents we are organising visits to all the children who have been our guests in this country and wherever there is need the family will be helped by a fortnightly ration of fat, flour, milk, sugar and beans. During my stay in Buda Pest I visited about fifty of the homes of these children and found dire distress and poverty.

It was exceedingly gratifying to find how much the visit to England had been appreciated; the fact that England is the only enemy country that has taken children from Buda Pest seems to have made a deep impression.

On the last day of my visit a charming incident occurred. I was due to clear my luggage from my room and I returned with about ten minutes to pack but found the corridor and room filled with children carrying large bouquets of flowers. They had bedecked my room from ceiling to floor, every available space being decorated.

One of the children made a very charming speech of thanks and appreciation.

Many of our readers have helped in this scheme and I would like them to know how everything we have done has been appreciated and what a strong tie of friendship has been formed with the English foster-parents. It has been a piece of real International work and I hope that those interested will continue to help by contributing towards the After-Care Funds for providing rations.

\* \* \*

## GLIMPSES OF THE NEW EDUCATION IN AUSTRIA, HUNGARY AND GERMANY

After finishing my After-Care work I took the opportunity of making new links with the educational world in Buda Pest. I lectured on the "New Ideals in Education" and also visited a most interesting experimental school for young children. The Principal, Madame Nemeth, has promised to write an article for us describing her methods.

\* \* \*

## COUNCIL SCHOOLS AT VIENNA

From Buda Pest I went to Vienna where I gave another educational lecture. I was not able to spend very much time at Vienna, but Mr. Hawliczek, my fellow-escort, was free to stay longer and he visited several of the Council schools which, he tells me, are most amazing. They have instituted complete freedom in time-tables and curricula and the system is working very well. Mr. Hawliczek will write a full description of these schools for one of our future issues.

\* \* \*

## PROFESSOR CIZEK'S WORK.

We spent a delightful morning at Professor Cizek's studio. The results he obtains by giving complete freedom to the children to express themselves in their own way are almost unbelievable. Those who have seen his Exhibition in this country will have some idea of the kind of work which has been done. Surely the connection which the Viennese temperament has with the East must have something to do with the marvellous colouring and richness of imagination which is shown in the work of Professor Cizek's pupils. Again we were lucky to obtain a promise from Professor



Cizek to contribute an article to our July issue, which is to be devoted to "New Methods of Teaching Art." He will also give a lecture illustrated with lantern slides at our Geneva Conference in 1923.

\* \* \*

### PAUL GEHEEB'S SCHOOL AT ODENWALD

From Vienna we went to the famous Odenwaldschule which served Prof. Ad. Ferrière as a model to draw up his thirty points of what L'Ecole Nouvelle should be. The school is situated in perfect surroundings and as we drove along the six miles from the station we were impressed by the great opportunities that such beautiful environment must necessarily give to a school.

About fifteen children form a family with one teacher in charge as mother. The general school routine is much that of one of our own pioneer co-educational schools. There is great freedom, a healthy open-air life and the school is self-governing. A very special feature of interest is the free time-table which is fully described in this number. There are no punishments except those of natural consequences. For instance, the boy or girl who is late going to bed would have to go earlier the next evening. Crafts and gardening enter largely into the children's life and school journeys are organised twice a year, at Easter and in the Autumn. Small groups of children go off in charge of a teacher for about eight days, making visits to the Rhine, the Rhone and other centres of beauty and interest.

Co-education is complete, the boys and girls mixing together freely, sleeping under the same roof and sharing the house as would be done in an ordinary large family.

\* \* \*

### THE EDUCATIONAL EXPERIMENT AT HELLERAU

At Hellerau, near Dresden, our co-editor, Mr. A. S. Neill has taken up work in the interesting experimental school which he describes in his article.

\* \* \*

### BERLIN

The movement towards freedom in Germany is very alive, and most interesting

results have already been obtained. This is especially noteworthy when one remembers that the old system of education in Germany was perhaps the most efficient of its kind and therefore the discipline, the rigid curricula, were even more marked than anywhere in England. In the re-action we see the swing of the pendulum reach further than in any other country.

Unfortunately we did not have time to see two of the most interesting educational experiments, The Waldorf School, Stuttgart, under the direction of Dr. Rudolf Steiner, and the schools of Hamburg where twenty-two State schools have entirely emancipated themselves from every kind of time-table and ordinary class formation, and are largely controlled by the children. A description of the work in these schools will appear in one of our future numbers.

In Berlin we saw a Council School which had instituted an experiment in free time-tables similar to those in the Hamburg schools.

It is very encouraging to find that wherever freedom is given to the children the response in all nations is invariably satisfactory.

This tour was very valuable from the standpoint of making links for the New Education Fellowship which is hailed everywhere as a means of drawing together pioneers in all countries who, until now, have remained in isolation.

\* \* \*

Now for a more frivolous note! I must confess that the Exchange had a very bad influence upon me. It was so wonderful to feel a millionaire for once in a life time. The shops were fascinating and the goods displayed, although impossible luxuries for the Viennese, were very cheap for us. One wished to have plenty of time and numerous trunks!

\* \* \*

### OUR NEXT SPECIAL NUMBER.

In July our issue will be devoted to "New Methods of Teaching Art" and we invite contributions from those who have experience of new ways in this department of school life.

# L'Autosuggestion et L'Education

By Emile Coué.

Chose qui peut sembler paradoxale au premier abord, c'est que l'éducation de l'enfant doit commencer avant sa naissance. En effet si une femme, qui a conçu depuis quelques semaines se fait dans l'esprit l'image du sexe de l'enfant qu'elle mettra au monde, des qualités physiques et morales, qu'elle désire lui voir posséder, et qu'elle continue, pendant le temps de la gestation à se faire la même image, l'enfant aura le sexe et les qualités imaginés.

Les femmes Spartiates n'engendraient que des enfants robustes, qui devenaient plus tard des guerriers redoutables, parceque leur plus grand désir était de donner de tels hommes à la patrie; tandis qu'à Athènes les femmes avaient des enfants intellectuels chez lesquels les qualités de l'esprit l'emportaient de ceut coudées sur les qualités physiques.

L'enfant ainsi procréé sera donc apt à accepter facilement les bonnes suggestions qui lui seront faites et à les transformer en autosuggestions qui détermineront plus tard la conduite de sa vie. Car il faut savoir que toutes nos paroles, tous nos actes ne sont que le résultat d'autosuggestions causées la plupart du temps par la suggestion de l'exemple ou de la parole.

Que doivent donc faire les parents et les maîtres pour éviter de provoquer de mauvaises autosuggestions et en provoquer de bonnes chez les enfants? Être toujours avec eux d'une humeur égale, leur parler d'un ton doux mais cependant ferme. On les amène ainsi à obéir sans même qu'ils aient la tentation de résister.

Surtout, surtout qu'on évite de les brutaliser, car on risque de déterminer chez eux l'autosuggestion de crainte, accompagnée de haine.

Évitez aussi avec soin de dire devant eux du mal de personnes quelconques, comme cela se fait souvent dans les salons où, sans en avoir l'air on déchire à belles

dents une bonne amie absente. Fatalement ils suivraient cet exemple funeste et pourraient quelquefois déterminer plus tard de véritables catastrophes.

Eveillez en eux le désir de connaître les choses de la nature et cherchez à les intéresser, en leur donnant très clairement toutes les explications possibles, en employant un ton enjoué et de bonne humeur. Par conséquent répondre à leurs questions avec complaisance, au lieu de les repousser en leur disant: "Tu m'ennuies, laisse-moi tranquille, on t'expliquera cela plus tard."

Sous aucun prétexte dire à un enfant "Tu n'es qu'un paresseux un propre à rien, etc." parceque cela crée chez lui les défauts qu'on lui reproche.

Si un enfant est paresseux et ne fait jamais que de mauvais devoirs, on devra lui dire un jour, alors même que cela n'est pas vrai: "Ah! aujourd'hui tu as mieux fait que d'habitude, c'est bien mon petit." L'enfant flatté de cet éloge auquel il n'est pas habitué, travaillera certainement mieux la fois suivante et peu à peu, grâce à des encouragements donnés avec discernement, il arrivera à devenir réellement travailleur.

Évitez à tout prix de parler de maladies devant les enfants ce qui pourrait les déterminer. Leur apprendre au contraire que la santé est l'état normal de l'homme et que la maladie est une anomalie, une espèce de déchéance que l'on évitera en vivant d'une façon saine et réglée.

Ne pas créer de défauts chez eux, en leur apprenant à craindre ceci ou cela: le froid, le chaud, la pluie, le vent, etc., l'homme étant fait pour supporter tout cela impunément, sans en souffrir et sans se plaindre.

Ne pas rendre l'enfant craintif en lui parlant de croquemitaines et de loup garous, car la peur contractée dans l'enfant risque de persister plus tard.

Donc ceux qui n'élèvent pas eux-mêmes leurs enfants doivent choisir les personnes,

## L'AUTOSUGGESTION ET L'EDUCATION

aux-elles ils les confient. Il ne suffit pas que celles-ci aiment les enfants, il faut encore qu'elles aient les qualités que l'on désire que les enfants possèdent.

Eveille en eux l'amour du travail et de l'étude, en les leur rendant faciles, en leur expliquant, comme je l'ai dit plus haut, les choses clairement et aussi d'une façon plaisante en introduisant dans les explications quelque anecdote amusante, qui fait désirer à l'enfant les leçons suivantes.

Leur inculquer surtout que le travail est indispensable à l'homme, que celui qui ne travaille pas d'une façon quelconque est un inutile, que tout travail procure à celui qui l'accomplit, une satisfaction saine et profonde tandis que l'oisiveté, tant rêvée par les uns, crée l'ennui, la neurasténie, le dégoût de la vie et conduit à la débauche et même au crime celui qui ne possède pas les moyens de satisfaire les passions, qu'il s'est créées par l'oisiveté.

Enseignez aux enfants à être toujours polis et aimables vis-à-vis de tous, et plus particulièrement envers ceux que le hasard de la naissance a placés dans une classe inférieure à la leur, à respecter la vieillesse et à ne pas se moquer des défauts physiques ou moraux que celle-ci entraîne souvent avec elle.

Leur apprendre que l'on doit aimer tout le monde sans distinction de caste, qu'on doit être toujours prêt à secourir celui qui en a besoin et ne pas craindre de dépenser son temps et son argent pour lui, que l'on doit en un mot songer plus aux autres qu'à soi-même, enfin qu'en agissant ainsi on éprouve, sans le chercher, une satisfaction intime que l'égoïste cherche toujours sans jamais la trouver. •

Développer chez eux la confiance en eux-mêmes, leur apprendre que, avant de faire une chose, on doit la soumettre au contrôle de la raison, en évitant d'agir d'une façon impulsive, et que, après l'avoir réfléchi, on doit prendre une décision sur laquelle on ne revient plus, à moins que l'on ne vous prouve que vous vous êtes trompés.

Leur apprendre surtout que chacun doit partir dans la vie avec l'idée bien précise, bien arrêtée, qu'il arrivera et que, sous l'influence de cette idée, il arrivera fatalement, non pas qu'il doive tranquillement

attendre les événements, mais parceque, poussé par cette idée, il fera ce qu'il faut pour cela, il saura profiter des occasions ou même de l'unique occasion qui passera près de lui, cette occasion n'eût-elle qu'un seul cheveu tandis que celui qui doute de lui-même, c'est le Constant Guignard, à qui rien ne réussit, parcequ'il fait tout ce qu'il faut pour ne pas réussir. Celui-ci pourra nager dans un océan d'occasions pourvues de chevelures absaloniennes, il ne trouvera pas le moyen d'en saisir une seule, et il détermine souvent les événements qui le font échouer, alors que celui qui a en lui-même l'idée du succès fait naître quelquefois d'une façon inconsciente ceux qui déterminent le succès.

Mais surtout que les parents et les maîtres prêchent d'exemple. L'enfant est extrêmement suggestible. Tout ce qu'il voit faire, il le fait: donc les parents sont tenus de ne donner que de bons exemples aux enfants. Dès que les enfants peuvent parler, leur faire répéter matin et soir, vingt fois de suite, la phrase: "Tous les jours, à tous points de vue, je vais de mieux en mieux" qui déterminera chez eux une excellente santé physique et morale.

On aidera puissamment à faire disparaître les défauts de l'enfant et à déterminer chez lui l'apparition des qualités correspondantes en lui faisant de la suggestion comme il suit.

Toutes les nuits, lorsque l'enfant, est endormi s'approcher doucement de son lit de façon à ne pas l'éveiller, s'arrêter à environ un mètre de lui et lui répéter 15 ou 20 fois de suite, à voix très basse (en murmurant) la ou les choses que l'on désire obtenir de lui.

Enfin il serait à souhaiter que chaque matin les maîtres fissent de la suggestion à leurs élèves de la façon suivante. Après leur avoir fait fermer les yeux, ils leur diraient: "Mes amis, j'entends que vous soyez toujours des enfants polis, aimables pour tout le monde et obéissants vis-à-vis de vos parents et de vos maîtres, et quand ceux-ci vous donneront un ordre ou vous feront une observation, vous tiendrez toujours compte de l'ordre donné ou de l'observation faite, sans que cela vous ennuie. Vous pensiez autrefois que quand on vous faisait une observation, c'était pour vous ennuyer, maintenant vous comprenez très bien que c'est dans votre

intérêt seul qu'on vous l'adresse, par conséquent, loin d'en vouloir à la personne qui vous la fait, vous lui en êtes au contraire reconnaissants.

De plus vous aimerez le travail quel qu'il soit, mais comme actuellement celui-ci consiste pour vous dans l'étude, vous aimerez toutes les choses que vous devez étudier, même et surtout celles que vous n'aimiez pas autrefois. Donc lorsque vous serez en classe et que le professeur donnera une leçon, vous porterez uniquement, exclusivement votre attention sur ce qu'il dira, sans vous occuper des sottises que pourront faire ou dire vos camarades, et surtout sans en faire ou dire vous-mêmes.

Dans ces conditions, comme vous êtes

intelligents, car vous êtes intelligents mes amis, vous comprendrez facilement, vous retiendrez de même, les choses que vous avez apprises s'emmagasineront dans un casier de votre mémoire où elles resteront à votre disposition et d'où vous les tirerez au moment du besoin.

De même lorsque vous travaillerez seuls, à l'étude ou à la maison, que vous ferez un devoir ou que vous étudierez une leçon, là encore vous porterez uniquement, exclusivement votre attention sur le travail que vous faites, et vous aurez toujours de bonnes notes pour vos devoirs et vos leçons."

Tels sont les conseils qui, s'ils sont bien suivis, donneront des enfants pourvus des meilleures qualités, physiques et morales.

## The Free Time-Table

By E. Sharwood Smith, M.A.

Principal of the Newbury Grammar School.

Every year for a considerable period of time there appeared in the Board of Education's Regulations for Secondary Schools the following formula (I will not vouch for the exact words): "No deviation from the accepted time-table can be permitted unless previous notice has been sent to the Inspector." I am rather inclined to think that the Inspector's consent had to be obtained as well. What a flood of light is thereby thrown on the Board's conception of education! And I believe many schools actually fulfilled the commandment rigidly, rigorously and religiously! I advise any person who has copies of these regulations to preserve them carefully. Some day they will command a fancy price! And will some future historian in the latter days take them as a text upon which to preach a sermon to our degenerate successors, showing them how sadly they have missed the true path of greatness? I am aware that the secret of England's greatness has been put down to more transient causes—the open Bible, or the open public house, for instance, but who will doubt that my imaginary preacher will be in the right? Such was the state of things when the

seventh Edward was king and emperor; such even lasted into the earlier years of George V. Its neglect brought about the great war, the rapid increase in divorce and the growing abandon in women's dress and language! But this is trifling—we have changed or are rapidly changing all that, and the cry now is for no time-table at all or one constructed by the pupils themselves. I personally can offer no experiments so drastic as that; all that I have ever done is to construe the regulations according to the spirit rather than the letter—or at least what seemed to me the spirit—to draw up a sort of model or 'ideal' time-table which was never found on earth and to allow, or indeed encourage, as much flexibility and variation as possible. It is difficult when a headmaster commands, or rather is commanded by, a staff of keen and devoted specialists, each one clamouring for his share or more than his share of the time-table, and each one having to be fitted with minute care into a beautiful specimen of tessellation. But interchange, given goodwill all round, is possible and profitable. The Art man can take the History man's period or periods and give the historical

pupil some insight into that greatly neglected subject the art and architecture of the period studied. The physicist and the mathematician quite easily and readily exchange hours. The geography specialist links up together the historian, the drawing master and the scientist—these three,—and so forth. The only real experiment I have tried is to begin the term with intensive treatment of two subjects. A and B, for instance, two specialists, divide one form between them for the week. Half the time is spent, say, in Latin, and half in mathematics. This is I think a useful method, particularly when a subject is first started by a form and also on other occasions. Really, the Board's idea of a boy's psychology is amazing. Let one of those responsible for the rigid idea, practise listening in rapid succession to four lectures only on Einstein's Relativity theory, the discovery of the underground basilica at Rome, the ascent of Mount Everest, the philosophical explanation of the Greek orists and he will, at the end of it, have some idea of the state of mind of the average boy in passing with lightning speed from Caesar through Central Africa, the

Calculus and the Renaissance to Boyle's Law and the Epistle to the Hebrews!

I apologise for the digression.

So we attempt somehow to soften the transitions. But after all there must be some order, limit and proportion and at present I do not feel inclined to tear the time-table into a thousand bits and bid my pupils walk at will into any delightful path or by-path of education from which they may desire to gather garlands for their brows. Others may do it, have done it, no doubt with infinite success. I do not envy them, though I do admire. The essential thing, I think, is to remember that freedom is of the spirit, spiritual. There may be freedom with a fixed time-table, there may be none where no hours or periods are assigned. If the teacher have the real freedom in his mind—and how can he be a teacher without it?—well then to him

“Stone walls do not a prison make

Nor iron bars a cage.”

nor the time-table a treadmill. Time-tables were made for the teacher and not the teacher for time-tables. And the conclusion of the whole matter is, as Alice in Wonderland might say: “Take care of the teacher and the time-table will take care of itself.”

## A Three-Weekly Time Table

*An Experiment at the Croyham Hurst School, Croydon.*

By Theodora E. Clark.

Ours is not a “free time-table”; its boundaries are still staked out, but in January, 1920, we pulled down fencing and laid out afresh our estate in time, in order that there might be within the enclosure freer movement and less hustling.

For purposes of comparison with other experiments, I should explain that Croyham Hurst is a private school of about 130 girls aged 5 to 18. Form V takes one of the Senior Local examinations, Form VI the London Matriculation (General Certificate), and other examinations in preparation for the Universities. The change made was the adoption, for the Upper Forms, of a

three-weekly intensive time-table, and the combining of this with much individual work on the “Go-as-you-please” method, (the name and chief features are borrowed), both plans being greatly modified in their application to the rest of the school. Then, a few months later came the first account of the Dalton experiment, which puffed out our sails with renewed conviction. Closer observation of that most stimulating experiment has given many hints which are still in process of application. It also defined our differences. Now, at the end of two years, the following plan is pursued; (bear in mind that it applies fully to the

Upper School only, and that certain weekly classes—Singing, Drawing, Drill, Form-work—must be reckoned with).

The periods given to each subject, formerly distributed through three weeks, are pooled, and taken in half-mornings for consecutive days. This roughly works out at *two* subjects being taken each week, the *more* of some compensating the *less* of others.

The girls work singly or in twos and threes following a detailed syllabus which indicates points to be noted, books and passages for study, and defines the ground to be covered in preparation for the three-weekly Tests. Short oral lessons are given, but during the greater part of the time the girls work independently, the mistress being available for consultation: she looks over notes, corrects and advises. In Latin and Mathematics the system has been longer at work, the courses being marked off in divisions. The Test provides the passport for entry to each fresh stage. In the same Forms, at the same time, girls work at different divisions—it is even possible for Greek and Latin to be taken alternately. Thus a belated beginner often forges ahead at double the average speed, while a slow student can take her own time over difficulties.

To the Middle and Lower School the Intensive System does not apply, but, wherever practicable, a mistress takes a Form for two subjects in two consecutive periods, thus enabling Paul to annex Peter's share if he desires it, and Peter to get his own back at another time. There are also,

each week, two or three "Free-Study" periods, when the children work at self-chosen occupations.

From time to time the girls have given unsigned comments on different features of these methods. There are not more than two or three dissentients from agreement that the Intensive System provides more interest. As to memory—they are more divided, but the majority are in favour of it, on the ground that what has to survive a fortnight's neglect has to be deeply planted, and lives longest.

As regards examinations, experience decides us that the advantage lies with the new style. That is a good argument for it, though it is far from being the best (but if good principle proves good policy, nothing is lost thereby).

The chief points in favour of these systems might be summarized thus: Freer individual development, more direct study—and less spoon-feeding, on the whole, less home-work. Quick girls are not kept marking time; slow girls are not dragged off their feet.

To the question: "Why, then, have any time-table at all?" my answer is that, by means of the time-table, the teacher's time and help is parcelled out to much greater economic advantage by assignment to different groups who in general attainments and intelligence are much on a level.

With individual variations from the general plan there is no space to deal. May I defend our time-table from a charge of rigidity by saying that such variations are many!

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# An Educational Experiment

By J. H. Badley, M.A.

(Principal of Bedales School, Petersfield, Hants.).

For the past year we have been trying an experiment of which parents who have heard something about it from their children, and others who have been interested in any mention they may have seen of the "Dalton Laboratory Plan", may be glad to have a fuller account. This method is now on trial in several schools in this country, as well as in America, where it originated, and will, I believe, prove of great educational value. Miss Helen Parkhurst, to whom we owe its inception in her school in Dalton, U.S.A. (hence the official name) is now over in this country lecturing on the principles that underlie the Plan, and on the experience of herself and others in the working of it. We had the privilege of a visit from her at Bedales, and thus were able to hear from her much that will be of help to us in adapting it to our requirements here.

The "laboratory" plan is an experiment in what pedants would have us call "auto-education", but the name adopted by Miss Parkhurst has the great advantage of being more descriptive. What it implies is letting the child use the class-room as he uses (or should be allowed to use) a laboratory, to obtain knowledge at first hand, under the guidance of the teacher, but by his own active research, instead of waiting passively with the other members of the class to have it put before him in fixed quantities only and at fixed times. We had long felt class-teaching on the usual lines to be unsatisfactory. In the first place there is the difficulty of proper grading by forms, in which a very small percentage of the children can be at anything like the same level; for even if they could be alike in ability they have most of them had a different previous training, with considerable gaps, probably, and these at different points in the earlier work. Then again, they do not all advance at the

same pace: the quicker are necessarily kept back to the average rate of advance, and often in consequence lose interest in the work, while the slower must either be neglected or forced on faster than they can properly go, and so, finding that they cannot follow all that is done, are apt to lose heart and sometimes to give up the attempt altogether. Any but the most temporary absence from the class means an unfilled gap, as the rest cannot be kept waiting while the work is gone through again; and this often means a failure to understand the later work and the erection of a shaky superstructure on insecure foundations. There is also the difficulty of making moves from form to form in the course of the year, if each one means a change of work resulting in further gaps; while at the end of the year it is often the fate of the slower to be left behind to go over the same work again. And, in addition, there is the difficulty that many children feel in bringing interest to bear on several subjects in rapid succession, and changing from one to another at frequent intervals.

These are serious difficulties, however much we may try to minimise them by arranging means of fuller treatment for the quick and of extra coaching for the slow, and however carefully we may try, in our class teaching, to provide something appropriate for all capacities. Is there any way in which we can ensure that each can advance at his own pace and in the way most suitable for himself, yet without sacrificing the indisputable advantages of form organisation? It is this that the "Laboratory" method attempts to do.

The point last mentioned is one of some importance. Whether from the point of view of supervision of work or from that of companionship and healthy emulation, the form, not too large in numbers, and under the charge, for at least a part of each day,

of a form master or mistress, is a convenient unit. This, therefore, we have retained for all general purposes, but rather as a social unit than as a unit for class teaching. In the upper half of the school—at the age, that is, when the stage is reached of preparation for definite examinations—we have not this year made any change, as we wanted to see the effect of the new method upon the work in the middle forms, before judging of its applicability to those preparing to take the "School Certificate" or Matriculation. What we did, therefore, was to group together for teaching purposes the forms that we call the middles, and in them the experiment has been tried on lines now to be described.

The various subject-teachers, instead of taking each form in turn, at fixed hours, for a lesson given to the whole class at once, remain in the rooms allotted to the special subjects, ready to give help to any individuals who come there to work at the subject in question. Certain times have been reserved for group-lessons in each subject, but the groups taken at these times are not the same, either in numbers or in composition, as the forms, but consist of those drawn from any of the forms who happen to be at the same stage of progress in that subject and can conveniently, therefore, have a lesson together when new work has to be explained. In a subject in which the work must be mainly oral, as in French and the earlier stages of Latin, the whole of the time allotted to the subject could be taken for group work, though not all of it was necessarily so used. In other subjects a comparatively small proportion of the time was reserved for work with groups, least of all in Science and Mathematics; but the rooms in which they are taken are open for "individual work" for as large a part of each day as possible, so that all who wish may come in (those, of course, excepted who may have a group-lesson fixed in some other subject) and go on with their own work, either alone or with a partner as they find most helpful. To such individual work, however, certain conditions have been attached. All the working hours of the week, *i.e.*, all those that by the old timetable were assigned to class work, must be spent upon some kind of school work; a certain number, more in some subjects,

fewer in others, as above explained, are reserved for group-lessons, the rest are given to individual work in any subject, according to the child's choice, in one of the subject rooms shown on the time-table to be open at the time. The room is open for such work when the subject-teacher is there and free to attend to any who come in, whether to answer their questions, to explain difficulties, or to go through with them what they have previously done. Except for group-lessons no times were fixed at which work in a particular subject must be done, any time when the room is open being available, the choice of subjects taken on any given day, and the length of time given to each, being left to the child. But a fixed minimum of hours is expected to be given to each subject during the week, and to prevent time being wasted on snippets of work it has not been allowed to give less than half an hour at a time to any subject, though anyone who wished could continue at the same work for two or more of these half hour periods.

In each subject the work is mapped out into so many "grades", a grade representing approximately a month's work for a child of average ability, so that normally it can be expected that three grades should be passed in each term. An outline of the work in each grade is posted in each subject-room, so that all can at once find out what work to start upon, according to the grade they have reached. A test has to be passed before the work of one grade can be left and that of the next begun. Normally the test should be taken at the end of each month's work; but a rapid worker who gets through the work in shorter time can take it earlier, and so get through more than the normal three grades in a term, while a slow one can take longer time than the month, and may even give the whole term to the work of a single grade in a subject in which he finds great difficulty. A record is kept of the grades passed, and also a record of the number of hours spent each week on the different subjects. The form master can thus judge whether too much or too little time is being given to any subject, and whether progress in this or that subject is too slow. If less than the normal amount of time allotted to a subject is required, the time thus gained can be used for making up



work, if this is required, in a slower subject; or it may be given to a wider range of work in the good subject, or to some other kind of work, handwork for instance, in which the boy or girl is specially interested. If on the other hand progress proves to be so slow that even a single grade can hardly be passed in some particular subject after a term's work, even with the help of additional time gained from other things, it is then a question, if the form master is satisfied that reasonable effort has been made, whether it is worth while for that particular child to give time to work of this kind, at least for the present.

In this way, while much more is left to the work of the individual child and there is less risk of his remaining passive, as could so easily happen in the old system, whether from lack of interest or discouragement, while the work of the class went on, he is not, under the "laboratory" method, left entirely without guidance or stimulus; on the contrary, a more exact and complete measure of his progress is obtained, both for his teachers and himself, while at the same time he is neither hurried along beyond his capacity nor leaving gaps in the work behind him. And whatever advance he makes is real advance made by his own efforts, not merely apparent, due to the fact that the class as a whole has covered the ground. It might seem at first sight that by this method, more being left to the learner, less effort was required on the part of the teacher. This, however, is far from being the case. Instead of preparing a lesson and giving it to a whole class at once, the teacher, under this method, has to be ready to give the needed help first to one, then to another, according to the stage that each has reached and the particular difficulty with which each is struggling. But if this makes even greater demands on our time and needs even greater mental adaptability and sympathy, it brings the satisfaction of knowing that the effort is not, as with much class-teaching, failing to reach the individual, but that each is getting what he really needs. And there is also the further gain for the teacher that instead of having constantly to demand work from an unwilling pupil, he is now satisfying a genuine demand on the pupil's part. It is

the pupil now who brings his work to the teacher with requests for the help that he needs, and with an eager desire to get on. That it makes of learning a voluntary effort, in which the teacher co-operates but the pupil takes the more active part, is the claim—and it is no small one—put forward for the "laboratory" system.

And what of the results, so far as we can yet see them after a year's experiment along these lines? In general it can be said that we are, in the main, well satisfied that the experiment has justified itself. A certain amount of opposition, or at least inertia, had to be overcome at first—children are always unwilling to have their established habits disturbed—and a ballot taken at the end of the first month would have showed a large majority against the change. A ballot taken now would certainly show an equally large majority in its favour. There are some who have little initiative though they have plenty of natural ability, and who feel the want of the incentive to work that is supplied by the emulation of a class, and are at a loss if the work is not presented to them, already half done, by the teacher. For these it is good to set themselves to work and to learn the pleasure of doing things for themselves. There are also some who have little energy or interest for some kinds of school work. As has been said above, this method enables us to see sooner and with more certainty whether it is will or ability that is lacking, and which are the things at which they can work with most profit. In most cases it certainly leads to greater keenness. The quicker workers find that they can cover more ground and make more rapid progress without having to wait for the slow, and that they can in this way give more time to the kinds of work that interest them most. The plodders, on the other hand, can go their own pace and do more thorough work without the feeling of being hurried through things they have not understood and of leaving unfilled gaps behind them. We feel, therefore, that it is well worth while to continue the experiment, and not merely, as hitherto, in the middle forms of the school but to extend it to the upper forms also, as far as may prove compatible with examination requirements.

# The New Experiment at St. George's, Harpenden

By M.W.

(*Festina lente* is a good motto for educators at all times. The 'young man in a hurry' has indeed been known to discover a new method of teaching on Sunday evening, put it in practice on the Monday and write a book describing its successes in the course of the following week; but I do not find that these sudden inspirations prove of much permanent value, though they serve to get teacher and taught out of that "rut" into which both are so liable to fall. But the haste which an individual teacher can permit himself is wholly impossible where a staff of some thirty men and women and over 200 boys and girls have to experience a real conversion—a mental *volte-face*.)

It is about ten years ago now that my own conversion took place in a little school in the *Via Giusti* in Rome and ever since then tentative experimenting has gone on at St. George's. At last the time seems to have come for a general move forward and the article by a member of the staff, which follows, represents, I think, the prevailing opinion amongst teachers and taught.—C.G.)

In spite of the heading of this article, the new method of teaching at St. George's can hardly be called an "experiment." It is true, that this term, we have launched out into new methods, and, to a certain extent, are carrying on our work on new lines, and under fresh conditions. But the new system can hardly be called an "experiment," for it has received very careful consideration beforehand, and has not been embarked upon until a very deep conviction has been arrived at, that it is the right and scientific method of education and that it is definitely superior for the ultimate good of the boys and girls trained by it to any other plan, so far, tried in the School.

Our new departure is not a change of method merely, but represents a change of principle, for which we have gradually prepared ourselves. We are not, at St. George's, merely trying whether a new fuel will make the old machine go better, but we are using entirely different machinery. The old method of Class Teaching has been superseded by the new method of Self-Educating.

The old method of Class Teaching is felt by most educationists to be a very inadequate, and even at best a very clumsy, machine for its job. The teacher spends hours of strenuous preparation for—say—a lesson on History. After consulting all the books available the information is summarised and compressed into such a form that it can be delivered in the space of one period of, perhaps, 45 minutes. With what result as far as the pupils are concerned?

Roughly, most Forms may be divided into three divisions—the brilliant few who are in advance of the general mass of the Form, the average members of the Form, and the tail.

What Form Head has not felt the difficulty of presenting his subject so that not only the mass of the Form may be "fed," but also that the more intelligent members may be catered for, while the inevitable tail may be able to get *some* good, at least, from the lecture?

However well organised the Forms in a school, it is impossible to arrive at an absolute standard of equality for all pupils in any one form, even were it desirable. All the boys and girls of a class cannot have arrived at exactly the same stage of mental growth and development.

The result of such a History lesson, as suggested above, is, therefore, that possibly as much as two-thirds of the class may have received the instruction suited to their mental capacity, the food which they can assimilate, but there must inevitably remain that one-third for whom the lecture was either too advanced or too simple.

And again, even if the teacher were clever enough, or the class so well graded that every member could and did receive the full advantage of the lecture, what is the real and lasting benefit of it to each child in the class? Each boy or girl has received so much instruction, gained so much knowledge, so much information, and what more?

—little or nothing, except training in the art of note-taking and in the self-control necessary to enable them to sit still and listen.

Let us do away with class teaching altogether, is one solution. And yet it is of immense value to a child to be a member of a class, quite apart from the value he gains in class lessons.

The new method at St. George's seems to be an answer to the problem.

Here we keep to classes, dividing the girls and boys into VI Form, V Form and so on, as in the past, but the old class teaching has been superseded by individual work.

The pupil no longer sits and listens (or fails to listen, if the teacher or the subject does not arouse his interest sufficiently) but he it is who now does the work of research, and all that part which, beforehand, was done by the teacher. In other words, the boy or girl now does the preparation for the lecture, which, by the old method, it was the business of the subject teacher to do, and with what result? Now the pupil is actively at work, not merely a passive receiver of the results of work. The child now understands the research work for himself. How enormously more valuable to the boy! He becomes a "self-feeder," a creator, an experimentalist, not merely the spoon-fed infant of former times. All his activities are alive and at work. It is perhaps one of the greatest advantages of the new system that each individual is able to gain just as much knowledge as he can assimilate. He can work to the full extent of his own power, and is neither kept back nor hurried on too fast, by being obliged to keep at a level with the rest of the class.

To give an illustration of the way this new method of work is carried out, let us take a term's work in History.

At the beginning of the term the History teacher tells the boys and girls the period to be studied for the term. This is divided into three sections, each representing a month's work. At the end of the four weeks a test is set on the allotted portion and the whole Form is expected to pass this minimum but there is no limit to the amount of work which a boy or girl may choose to do in the subject. The class is

provided with books of reference suitable to their age and standard from which they can obtain the information desired, and from which they can make notes. In fact they do exactly what the teacher did in the former method of working—they read and assimilate and condense their knowledge, giving the results in a summarised form. This summary is, of course, seen by the teacher, who can make suggestions as to the notes taken, or show where amplification would be an improvement and so on.

Each member of the Form makes his *own* summary. He writes down the results of his own research.

The method certainly requires an easy access to books, and here the School Library is invaluable. All subjects in the school curriculum are capable of being dealt with by the same method though, obviously, some modification is necessary where such a subject as conversational French is being studied. The results, so far as we are able to judge after so short a time, are amply justifying the "experiment." The quick, clever boy or girl has been free to work on, unhindered by his less quick companions. He has been able to delve more deeply into the details of the subject, and has had time and opportunity to get a real grip of the work allotted. The slower child has had time, without undue hurry, to assimilate at least the outlines and essential features of the work set. He really *knows* that which he is supposed to know and has not had to hurry on at breathless speed in his endeavour to keep up with his quicker companions, with the too frequent result that he arrives at the end of the term with a very hazy idea of any of the work expected of him.

The monthly Tests have acted as excellent summaries both for pupil and teacher and have given that necessary revision of the work done without which, so often, the full value of the work is lost.

One last point—What are the essentials for the efficient working of such a scheme as this?

First, a good and sufficient Library, or better still a series of libraries, rooms in which each subject could be dealt with separately. A History room, in which all the History periods could be taken, con-

taining books, pictures, etc. A Geography room with maps, globes, books, pictures, specimens and so on.

Or, as an alternative, (and in some ways even a better plan than either of the former) to have Form Libraries—small libraries in each Form Room containing books suitable for the age of the Form, on all the subjects which the Form is studying. This Form Library would not, obviously, take the place of the School Library, but would be supplementary to it. A Form Library, such as each Form at St. George's is accumulating is most useful and the fact that a girl or boy can get up and consult the book required without having to leave the Form Room and go to the Library makes for quiet and orderliness.

Two points of criticism may be raised, and indeed have been raised by parents when the new method was first started at St. George's. First—how would such a scheme affect the clever girl or boy? Will the child do as well under the new system as he did under the old? Surely there is but one answer to that. He will be able to work ahead unhindered by the rest of the class. The subject teacher will be at hand to advise and help him in his studies, he will get that individual assistance which he needs, and which by the Class Teaching method, it was well nigh impossible to give.

What of the slow or dull pupil? He can

never hide behind the mass of his class mates, or be content to sit silent and inattentive at the back of the Form. He *must* work for himself. He can no longer rely on the master doing three-quarters of the work for him. It must be his own work, his own effort. It is really surprising how the dullest is spurred on to great efforts under the new regime, and how even the lazy-minded, that type of mind which loves to take the path of least resistance, when he once grasps that *all* the work has to be done by himself alone, how he sets to work, and soon becomes interested and eager almost in spite of himself. One criticism was given a short time ago by a member of the Committee here who is not famed for his hard work. He remarked:

"It's a jolly way of working, and I wouldn't like to go back to the other way now. I feel I've learnt more in one month than I learnt in the whole term before; but the worst of it is you can't slack."

The new method has only been in operation for a short time at St. George's and we are still feeling our way and re-arranging or modifying our scheme as need arises, and yet already, the very real advantage of the system is beginning to show itself and time alone is needed for the complete vindication of our venture.

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# The Group System of Study as Practised at St. Christopher School, Letchworth

By F. M. Baldwin (Medæval and Modern Languages Tripos).

One of the few but real disadvantages of having, as director of the school one teaches in, the Co-Editor of this paper, Mrs. Ensor, is that one is the frequent recipient of the proverbial "bolt from the blue." Mrs. Ensor has a habit of attaching purely mythical attributes to various members of the St. Christopher staff, and then—demanding that they should live up to them! Alas! my label is "educational prose" and at her command I must wrestle with an alien medium.

And there is no appeal to a more merciful tribunal. The other Co-Editor, an educationalist famed for "letting his bairns do as they like" (lollypop chewing included!) is awa' in Germany ostensibly studying the schools of that earnest nation; in reality experimenting in "sunbaths, beer and baccy"\* In common fairness he could do no less than uphold my refusal to take up the pen of the *unready* writer, but the Fatherland is many miles away from the office of the *New Era*.

That question of "letting the bairns do as they like" is, by the way, at the root of the whole matter. Our Puritan habit of dividing work and pleasure into light and darkness has been responsible for more troubles than the war. We have suffered from an enlarged sense of duty—surely a characteristic of most Northern nations—this has made us look askance at most light-hearted pleasure, and cramped and superficialised our attitude towards work. We looked upon it merely as a form of social duty—and duty of earning our bread and butter, but we did not realise that it could be our highest form of self-expression.

And what encouraged this attitude more than anything was, that our schools were founded and organised on the herd instinct. We wanted our children to carry on our traditions; we wanted to cut them to our

pattern. And, in the words of the cautious old proverb: "There's safety in numbers,"—so we herded our children—the upper class children had more space and fewer per head than the elementary school children—in neat rows in a highly respectable classroom, whose walls were decked with reproductions of the Old Masters in sombre browns: all expressions of personality which deviated from the pattern set—such as a game of hockey between the desks in the lesson of a harassed and eminently inefficient Mathematics mistress,—only effected a suspension of privileges for the whole form, the model workers as well as the fiery spirits paying the same penalty.

That's what it was! We thought and worked in herds as children and alas! as adults, many of us are still trying to free ourselves from our neighbour's decalogue.

Come with me to St. Christopher and you shall see a very different picture. It is a bright, sunny morning and as you approach the school from Letchworth Broadway you see a long, low, white building, surely speckled with birds against the sky-line. No, to your amazement, you find on nearer view that what you took for birds are children, studying on the flat roof and working—shades of our pedagogues,—alone! (I shall put you in the care of one of the big girls as the big boys are mostly in the Craft Shop this morning). There a big boy head in hands, wrestles with a knotty problem in Higher Mathematics, which apparently has greater charm for him than the use of the chisel and hammer on new white wood; there two small maidens with bobbed hair test one another's knowledge of German verbs in an undertone—("For other people mustn't be disturbed, you see"); next them a mite of a boy ponders over his notes on the last science experiment. You look over the parapet and see the same scene repeated on the long verandah below. On reaching it you find that desks scattered here and there give quite an official air to

\*Note:—On going to press, I learn that I have maligned him. He is now Co-Director of the Dalcroze School at Hellaueu.

the proceedings. Surely that small boy is not working alone—he would be in a strictly guarded Upper II in the Government School you have just inspected. But no—he answers your question: “I’m working at my English syllabus this morning and an original ballad is part of the job. Did you know there’s an awfully jolly ballad called ‘Chevy Chase’, sir? I’m just reading it to see how the thing works.” You ask his age—eleven—your knees feel suddenly weak and you ask hastily to see lessons, *real* lessons in a classroom. (You still cling to four walls as an emblem of educational respectability). “Oh,” says your guide, “there aren’t many set lessons going this morning, but I can take you into a room where there’s an optional.” Your distraught look touches her and she explains the magic word, as she leads you through cool, silent corridors to a classroom. Your hopes rise; surely here you will find neat, attentive rows and silence. No, you look round in amazement, here are boys and girls of any age from eleven to eighteen, working, you discover, at History. Some in the far corner struggle between natural courtesy and engrossed interest and you are almost sorry when courtesy wins the day and they rise to greet you. In a chair at one end of the room sits the History teacher, surrounded by eager groups plying her with questions which range from 1066 (the only date I ever knew!) to “peace difficulties after the Great War.”

This looks like jam, fair sir, but their questions show that they have swallowed the physic. How is it? Work, a thing of eagerness and shining faces, an adventure in which you are not hampered by slower brethren, but can push on at your own pace, in fact “the best means by which you practically demonstrate the great Theorem of the Liveableness of Life.”

You set yourself humbly to learn this new education from the beginning, a little dazed, but with old childish rebellions stirring your adult mind to sympathy.

Now, lest my readers accuse me of exaggeration or of unconsciously “stage-managing” the school for the visitor, let me first reply: “Come and see!” and then: “My dear Sir, if Principals and staff tried to stage-manage the children for every visitor, St. Christopher could turn out the

finest actors in the world, for a week without visitors is almost a thing unknown.” And next let me discuss frankly the pros and cons of the Group System as I see them after a trial of nearly two terms.

The Group System, as at present practised at St. Christopher, has several points in common with the Dalton Scheme, which, originated in America, was introduced into England by Miss Helen Parkhurst and which has been adopted by several schools in this country. In case my readers should not all be familiar with the detailed working of the above scheme, I will give a short summary of the Plan, based on observation of a Public Secondary School for girls which contains 700 pupils.

By the Dalton method attention is focussed not on the class as a unit, but on the individual. The pupil is regarded as a research student making use of various laboratories, where she will find instruments for all kinds of work and help and guidance in her studies. She will have certain compulsory lessons in each subject, but these are reduced to two or three, at most, per week in each branch of study. The remainder of her time is devoted to “free study” periods i.e. periods in which she is at liberty to plan her work on her own lines and in which the subject is not set. Subject teachers are in their rooms at certain times to give help and advice. Set lessons are planned as far as possible all on two days in the week and Friday is kept for the staff to call together certain groups of children who seem to need explanations or help in the same difficulties.

The syllabus in each subject is planned for a month at a time. Each child receives a copy of the syllabus and a record card on which she marks her progress through the month’s “contract” or “assignment.” These cards are collected monthly and examined by the Subject Teacher, who writes her remarks on the back of the card as a guide to the child when working through her next month’s “assignment.” Each subject-room contains a graph paper on which the child records the completion of each week’s work, and a copy of the month’s syllabus. Outside the door is the Subject Teacher’s time-table, showing the lessons and periods for help in free study. A certain amount of judicious compulsion is exercised in the

allotting of the minimum number of periods to be given to each subject. For example: French in the lower forms may have six periods per week allotted, three set lessons, two free study in school and one at home. As the child moves into a higher form the number of set lessons decreases, allowing more time for free study. Tests are given monthly if desired by staff or child, but mostly only if the teacher doubts that the child is working her hardest—the school is divided into forms, composed on the whole of girls of the same age, therefore to provide for different types of brains. Lower, Middle and Higher assignments are made, by which the slower child does less in the month than the quicker child, but covers essentially the same ground.

One radical difference between the system described above and that in force at St. Christopher, is that with us the old form classification has been entirely swept away after Form II. Children are grouped according to capacity and irrespective of age in each subject in F.E.D.C.B.A., or Matriculation; so that a child may be in A for Arithmetic, B for French and D for English. Set lessons are given in each subject on an average twice a week; the Subject Teacher may at his or her discretion omit a lesson in any week if the Group seems to need extra time for free study.

Syllabuses are planned for a five years' course, so that a child who moves out of Form II into the Groups passes normally through five groups and then, if it is desirable, enters the Matriculation class. In each subject room the child finds a copy of the five years' syllabus with detailed advice as to the amount of work which ought to be covered in each term by each group. The young student is therefore able to plan out his "career" from start to finish, saying: "This year I will concentrate on Science, as this is the subject I want eventually to study; next year I'll work specially at German to help my Science and the year after I'll pull up my English." In this way, although the child is advised to keep a working minimum of attention on *all* subjects till he reaches Groups A & B, he is at liberty to find and work at his particular bent from the beginning. (The other day I heard of a youthful student of seven years, at present in Form

I, among the joys of plasticine and raffia, who told his mother that he was "beginning to work for Matric!" Truly "out of the mouths of babes and sucklings—!"

All the children are gathered together in "companies" under the various staff members, the "Advisers", for advice and guidance in work and conduct. There was hesitation at first as to whether the companies should consist of children of various ages or of the same age. However the children's representative Council voted for "all of one age" and so it has remained ever since.

Every week on Friday morning each child gives in to the Subject Teacher a record sheet showing exactly what work he has done and how many periods he has spent on that subject. The Subject Teacher looks through these papers, and if necessary, writes comments. The sheets are then given on Monday to the Company Adviser, who looks at the Staff's remarks and on Tuesday morning returns the sheets to the members of the company with searching questions as to faulty or untidy records.

Here I should like to answer a probable objection: "But how can you insure, especially with small children, that they have done the work they say they have?" It is true that often one has simply to trust to the child's statement: "Read three ballads"—"Did six sums," but in the long run each period of work done finds its inevitable test. If the aforementioned child has, for instance, read through those three ballads with one eye on the clock or his neighbour's naughtiness, he will be incapable of tackling a special composition on the ballad form. In realising that he has put himself back by slovenly work, he is gaining the essential knowledge of how to make the best of his time.

The chief characteristic to notice in this scheme is the fact that the child shares with the teacher the responsibility of his own education. The old method at its worst made education a matter of blind obedience to teacher and parent, who ordered all things towards their own, not the child's, ends. The new method if pushed unwisely to extremes would lay upon the child "burdens too heavy to be borne," for it is only we adults who have learnt painfully, and alas! not always fully, the demands that life makes on our resources

and the shortness of our time of training in resource. But, with infinite care and sympathy, and guidance which is only half suspected by the child, it is possible to push him a little further and a little further again towards true self-dependence and self-possession. And what gives all of us St. Christopher staff our faith in the coming generation is our experience of how children, who, when working under a set time-table, were possessed of more than diabolical ingenuity in wasting their own and the staff's time, begin to acquire a new dignity of purposefulness, as they learn to work alone.

We dream of a time—when our Montessori babies pass into Form I—when we shall be able to begin our system of individual work at four years old and carry it on uninterrupted till the age when our erstwhile Montessori babe goes out as University student or craftsman, filled with the real sense of the dignity of labour.

Of course there are many weak points in a scheme that is only completing its second term. At present we find that the first fortnight of the term is chiefly occupied in straightening the time-table of each individual child, for clashes innumerable are bound to occur when children move into higher groups. Both staff and children realise in that fortnight, however, some of the problems of organisation that beset the Head, and in the sympathy thus engendered, all learn the value of punctuality and concentration in those set lessons which it is so difficult to fit in.

Another weak point is the teaching of languages. It is impossible for children who are just beginning a language, like French, German or Latin, to make progress on two set lessons a week and no homework. They need continual conversation, both individually and in groups, so that they

may acquire a correct pronunciation and a fluent vocabulary in their early years. This term, as I write, we have admitted the partial failure of the group system in French, by the arranging of daily set lessons and conversation lessons which are compulsory. Naturally the time left free to be devoted to other subjects is ridiculously small, but while insuring that a minimum of attention is given to these subjects, the staff believes that next term lost ground will be recovered. This is not, however, a measure to be advocated! the ideal is to arrange the time table so that each subject can be given its proper share of attention. And in a school where each child is encouraged to take up Art, Craft and Domestic Science, this is no easy task.

In spite however of discouragements and failures, both staff and children feel even after only two terms' trial that a return to the old method of class teaching would be unthinkable. Personally, I find that one gets into touch with the individual temperament of each child so much more easily, learns to gauge its difficulties and find the special method of attack necessary, so that even an optional largely spent with an unusually bad speller, bristles with interest for child and teacher.

A word of warning to any teachers who may be fired to try the Group System in their schools. In making out your syllabus throw away all preconceived ideas of academic success for your pupils in the early years of the scheme. Plan your hints to capture the child's interest, not only in what he is creating, but in the tools he uses for creation. In this way you teach him honesty of mind, which will make him impatient of mere academic success and will lead him to demand for the new University a far more intimate connection with the realities of life.



# Individual Time-Tables with Organisation by Houses instead of Forms

By M. O'Brien Harris, D.Sc. (London).

This paper deals with the conditions under which can be arranged an individual Time-Table for, or rather by, each girl—an important step towards auto-education possible only with vertical instead of horizontal classification, i.e., with Houses instead of Forms. I shall have occasion to use the historical method in this paper instead of the descriptive; and I may say at once that I am a disciple and pupil of the Dottoressa Montessori, and that the methods of organisation I advocate are the result of a continued attempt to find within the limits laid down by the Board of Education as suitable an environment for adolescent girls as she has found for younger children.

Environment in (1) the Nursery and (2) the Infant School, complex as it is, is a comparatively simple matter. It is made up, as regards:

1. The human element, of people in simple relationship to the child, the director and her helpers and fellow-pupils with as background the home-circle and neighbours. Nature should form a large part of the environment. Limited though it may be to pets in the room and a school garden confined to a window-box, there are the heavens above, horses and trees in the street, fruit and vegetables in the shops, besides days in the park and in the country.

2. There is the schoolroom and its equipment, the teaching apparatus carefully selected so as to present at the right time, and, in the best form, material with which the child may begin to lay its intellectual foundation. There is much room for freedom within this environment, and the application of the principles of self-development (or auto-education) is comparatively easy, especially to the Montessorian.

So simple seemed the problem, so certain

the results, that there came to me before the War the impulse to give up my Secondary School work and make a fresh start right at the beginning with a Montessori class of little ones, unspoiled by prolonged training on other lines.

Less heroic counsels prevailed however, and I decided to utilise the experience of my teaching life by trying to apply Montessori principles in my own sphere of work, a large publicly provided girls' secondary school. Now the unit of the secondary school system is the Form—what more natural than that I should begin by re-organising a Form? Hence, making myself Form-Mistress of a Middle School Form I recast its Time Table, leaving the Curriculum untouched, and expecting the girls, as usual, to take the course taken by the girls in the parallel but abler A Form. Teaching by specialists went on as before in each subject, but the lesson periods were reduced in number, that is, more time was given by the girls to study and less to following class lessons. The study periods thus set free were allocated by the girls to whatever subject they thought fit. Good work was done in several cases by girls who had never before shown much ability.

In the following year a new class was started on these lines and the first entered on a further stage. The girls were now allowed not only to allocate their study periods as before, but also to choose subjects on which to concentrate, by giving up one, (if they wished) and the results proved satisfactory. At the end of the second year they entered a class preparing for examination, and were found to be better equipped in most subjects than would otherwise have been the case, but alas! with great gaps which made difficulties in their new stage, and gave cause to the enemy to blaspheme. But the experiment had been worth trying,

partly for its effect on the type of work done by an admittedly weak set of girls, partly as indicating the lines for future organisation.

A Secondary School is for children from ten or eleven years of age up to boys and girls of 16 or 18. More and more the Secondary Schools of the Country are coming under the control of the State, and it is now a practically universal rule that at sixteen or seventeen each secondary school-boy or girl shall pass a First School Examination, one of the eight Senior Local or Matriculation examinations recognised by the Board of Education for the purpose.

This then is our Secondary School problem—how within the three or four preceding years to prepare for this universal test; or rather how within the limits imposed by this preparation so to use the time and opportunities that the preparation shall be a means of developing the child's powers—not only intellectually but on all sides; how (in the words of the first principle of the New Education Fellowship) to help "the child to desire the supremacy of spirit over matter and to express that supremacy in daily life."

Another difficulty is that there is much to be undone in habits already formed. Unfree minds cannot work in a free atmosphere. The time is short for the threefold task of unbuilding, laying new foundations and then building on them, when there should be sure foundations ready laid on which to build.

Realising all these difficulties, as well as the fact that in a rate-supported school one has to satisfy two authorities, the local as well as the central, it was some time before we, the staff and myself, were ready for my next application of our principles to our work.

It was clear from the 1913 experiment that the Form was not the right group, nor a year the right time from which to assess results. The time from about twelve years of age up to the year in which the first school examination is taken was therefore fixed on as our period of work, with the term as our unit of time. The necessity for this will become evident when our curriculum is considered in greater detail. The abandonment of the Form, a horizontal division, for the House, a vertical one, was,

however, the main step. Within the field thus marked out, we had to work out the details of organisation which were to make it possible for each pupil to have her own Time Table and to work at her own pace at subjects of her own selection, while sharing a common life with her school-fellows.

It was intended that the Houses should be established during the school year 1919-1920 but it was not till September 1920 that this took place. The middle section of the school, consisting of about 240 girls who represented the second, third and fourth years of a five years' course, was grouped into four Houses—Athens, Rome, Florence, and Venice—each House containing girls of all ages and all stages of attainment within these three years. To these a fifth House, Winchester, has since been added and the fifth or "London" year of the course is now included.

Each House has a Senior and a Junior House-Mistress and occupies two adjoining rooms, one of which is large enough to seat, with a little contrivance, all of its sixty citizens. A House is furnished in most cases with tables holding groups of four or six girls, who can work together or listen to a class lesson in the usual way. This furnishing, though not essential, is very helpful and is significant of much.

The first question to settle in detail was that of the curriculum—the stages of which had been in part worked out not only in our general syllabus, but also to meet the needs of girls entering in the middle of the school, so that they might pass through the earlier stages at a rapid rate, in order as soon as possible to take their places with girls of their own age.

The curriculum was practically the same as before.

My first idea was to place no more limitation on the pupil than was placed on us by outside pressure. But I saw that, as the outside influences were mainly in one direction, the intellectual, I must save the girl from a biased choice by making it compulsory that her Time Table should include a fair proportion of creative or expressional work.

The whole of the pre "London" work of the school (i.e. the work of the second, third and fourth of the five years course which

ends with the General School Examination of London University) in each subject is divided into seven stages. Stages 1 and 2 are taken below the Houses in Forms 1 and 11, and it is now a rule that no provision is made within the Houses for these first two stages. Stages, 3, 4, 5, 6, and 7, each a good term's work, must be passed successively in each of the main subjects—the English subjects, one or two languages, Mathematics and Science. A pass may be gained on the successful completion of the term's work without examination, and here the departmental mistress must see that equality of standard is maintained; or it may be gained as in the old days by an examination, sometimes set for doubtful cases only, sometimes for all the girls taking the stage concerned. Two additional stages (3b and 4b) are required in the first language and three in Mathematics so that there may be little loss of continuity in these subjects. In all cases, stages 8, 9, and 10 are those of the London year.

Alongside the "London" work is the equally important group of subjects already referred to. Drill must be taken every term, and games in school time are arranged for except in the "London" year. In Music, vocal practice is secured by fortnightly choirs, while there are "stages" in other musical work which must be taken in the ordinary way. Drawing and Needlework have their compulsory stages 3 to 7 in the Houses, and there is a course of other Handwork which must also be taken. Everyone must take certain stages in Print-Script and the Junior Stage of Spinning and Weaving. Of the more strenuous courses—Cookery, Gardening and Woodwork—two must be taken in the Junior Stage. There are also Senior stages in most of these crafts, two of which must be taken. In the pre-examination years from a quarter to a third of the school time is needed to meet the requirements of these subjects, and more time may be given if desired.

The taking of a subject any term implies attendance at the lessons given (for class teaching remains an integral part of our method), doing in school or at home the work which is set, and taking any test or examination required. Work is set and requirements made known as far in advance as possible. It is one of the chief duties of

the Subject Mistresses in our present early stage to be preparing "work-cards," *i.e.*, sections of the work of each stage, at present the simpler parts, so planned out that they may be taken over and worked out by the girls apart from class-teaching. The number of lessons given weekly is smaller than in old days, but the omitted lesson is replaced by an obligation on the pupil to attend one "tutorial" period in the room of the Subject Mistress. As a girl does not, in fact as a rule cannot, take every subject each term, she has a larger number than heretofore of school periods weekly for studying on her own initiative or doing set work in the subject taken. There is a limit to the set work that may be required in each subject, so that no mistress can claim a disproportionate amount of time, but a girl may, and often does, ask for suggestions as to further reading or work.

Perhaps the editor will permit me here to break away from my practical account in order to point out how the Individual Time Table solves two of the perennial problems of school life. One of the chief difficulties for many pupils is the congestion of the Time Table. It is so full of a number of things that no one thing can receive adequate attention. There is no margin, no breathing space, no possibility as subject follows subject, period by period, in the day, for any one to be seen in its right relation to others. But when she may take up fewer subjects at a time and each at the time she feels ready for it, when she herself realises her responsibility for doing thoroughly what she has undertaken, even the dull girl may do sufficiently good work to realise its intellectual value.

The Time Table for either of the seven teaching periods of Monday, reads something as follows. It will be noted that the number of classes going on at a time varies from 6 to 11. Sometimes later in the week there will be a still smaller number—tutorial periods being then available.

#### Period 1:

Mathematics (W) Stages 3b, 3a, 6, 8;  
German (W) 3, 4a, 5b, 5a, 6;  
Junior Drill;  
Geography 10

In periods 2 and 3: three stages of Maths. (V) and three of German (V) go on, with

French Stage 8, English 3, Music 3, and Senior Drill.

Period 3 has similar grouping with four other Mathematics Stages (U) and three German (U).

Period 5 offers French 3, Latin 3, History 4 (Miss Y) (History 4, Miss X having been available in Period 1), Geography 8, Science 3, Senior Choir, Junior Art, Games (Venice) Junior.

In period 6, we note Science 3 (continued) and the first half of a double period Chemistry, Stage 7.

Enough is given to show that a girl making up her Time-table at the beginning of term has more than one opportunity of taking her appropriate stage, especially in German and Mathematics—but she cannot take a W set in both of these. Whether she takes Miss X's History 4, or Miss Y's cannot be decided on personal grounds. It depends on whether she needs Music 4 at the same time as the former, or must take Science 3 at the same time as the latter. Again, though not specially keen on Chemistry this term, she may seize the opportunity of clearing off Stage 7 in it rather than the simultaneous History 7, lest she be crowded out of the Laboratory next term and her entry to the "London" class be thereby delayed. Everywhere she has the useful experience of making a reasoned choice.

The Room Time Table is a new problem, for the "General Post" interchange going on at the end of each period is more complicated than heretofore. Where there is 'one mistress, one room' the matter will be comparatively easy, but this is not the case with us. House Mistresses, Senior and Junior, teach as a rule in their respective rooms. They also work there when not actually teaching, along with (a) girls of their own House who wish to study there, or (b) girls of their own classes who come to study or for tutorial help. The girls studying are free to move about or speak of their work, or work jointly in groups or consult the mistress.

Through freedom of choice and its corresponding responsibility the outlook of a girl is entirely altered. Although she is not able at every period of the day to do just as she likes, she knows that the limits are

not arbitrary ones. She values more the lessons given, for she recognises them as definite lifts along the road she has to travel. Having opportunity for making each study so thorough as to be really interesting, she learns to appreciate the specialist and her help. Though there are barriers still to be removed, yet growth according to the laws of her nature is more possible, and the prescribed school course carried out in this way is less at the cost of her spiritual nature than of old (cf N.E.F. Principle 1).

So far little has been said of the School Staff, but their hearty co-operation and valuable suggestions have alone made possible the evolution of the plan here set forth. For the staff, too, life becomes more responsible and school claims more insistent and more continuous. Let none adopt the House Plan with Individual Time Tables for the sake of getting results cheaply. And yet, "he that loseth his life shall find it." The responsibility of the older members of the school Commonwealth, though more continuous, is no longer the burden it has been in the past, now that it is shared by the younger members, now that real community of interest in work may replace the conventional relation between teacher and taught. The mistress who cares for intercourse with her girls comes into natural touch with them more easily as House Mistress than as Form Mistress, and does not lose them after a year just when she is beginning really to know them. Joining a group round a table for work is a different thing from talking to a roomful of 30 or even from culling half a dozen round a raised desk. Moreover, there is the great advantage of homogeneous groups where she can count on a common background of knowledge.

"Good work whether we live or die" is our school aim, taken from Ruskin's Motto for the Guild of St. George, as the names of our Houses are those of the towns whose study he recommends as the key to history. Under our present plan it is possible for mistress and pupil alike to taste the joy of good work by hand and brain. This surely, this triumph of body or soul, is the foundation for that surety of spirit and its expression in daily life which we seek in the New Education Fellowship.

# Course-System in the Odenwaldschule

By Alwine von Keller.

The "Odenwaldschule" (Heppenheim a Bergstrasse, Germany), was founded in 1910 by Paul and Edith Geheeb as a New-School on the principles of Co-education and Co-instruction.—Self-government by the members of the School (children and adults) Schulgemeinde—mental as well as manual, according to the principles of the Arbeitsschule.

Trying to live our life earnestly on the basis of these ideas, we found the old timetable impossible. The demand became imperative:

- 1.—To let the children, under guidance of their grown-up advisers, choose the work they want to do as far as that is possible.
- 2.—To give them time to do it and not to chase them exhaustingly from lesson to lesson.
- 3.—To give them but two or three subjects to work at during one working period, as we have found that this allows a far greater concentration of their whole interest on the chosen subjects, than when they are forced to attend to five or six different branches of learning.
- 4.—To work in small groups.

This led us to a new organisation of our school-work in 1913.

We gave the responsibility for each group of the younger school-children into the hands of a teacher who instructs them in what we call *Gesamterricht*, a blending of writing, reading, drawing, Sagas, biology, arithmetic, given when the demands and working abilities of the children called them forth, the methods aiming at liberating and developing the child's nature and faculties by its own activities and creative impulses.

For the children from about 10 years upwards we divided our working year into ten parts, each of about four weeks' length, which we call working-courses. Every forenoon (the manual work and music lessons are mostly in the afternoon) we have

one short lesson, principally dedicated to repetitional work in those subjects in which the children are not studying during the month, and two working periods of  $1\frac{1}{2}$  hours' length each.

This fills the forenoons in the following way:

7—7 $\frac{1}{2}$  repetitive work in groups with teachers.

7 $\frac{1}{2}$ —8 $\frac{1}{2}$  breakfast and clearing-up of bedrooms and houses.

8 $\frac{1}{2}$ —10 course.

10—11 air-bath and games.

11—12 $\frac{1}{2}$  course.

Thus the children have mostly only two subjects in which they progressively work for one month at a time. (We sometimes have found it advisable for young children to have a foreign language and arithmetic in half courses so that these children then have three subjects in their morning work.)

We have fixed working groups, which implies that, if a child with the consent of its advisers has taken up some subject of study, and its abilities permit it to continue the work, it belongs to the group, and, having taken course I in the given subject, will continue with course II and III, etc., when they are being held, which time is determined by common consent of the course-leader and the participants. These groups are working groups for one subject only,—thus a child especially endowed for mathematics and ungifted, for instance, for languages can work in a high course in physics and in a low one in French, can work for several months on the subjects it needs most and make a longer pause in those studies it finds easy, or concentrate a longer period on some matter it is most interested in, till it has satisfied its craving and naturally turns to other work.

If a child cannot successfully work or continue working in a group, it works alone or frequents a less advanced course on the same subject.

Languages (German, English, French, Latin and Greek.) Mathematics, Chemistry,

Physics, Literature and History are generally given in these systematic courses.

Besides these we have Open Courses, which children of somewhat the same maturity can visit for one month only, without bringing special foreknowledge with them. In these Open Courses, Geography, Geology, Biology, Political Economy, some branches of experimental Physics, Electrotechnic for instance, Psychology for the older children, are worked on,—or difficult pieces of Literature are read.

In courses of either kind, chosen by the pupil, we believe absolutely in the active-creative and organising powers of the child itself and find only those teachers suitable for our school who naturally work in co-operation with their young friends, and see their own task in helping rather than find working methods than in bestowing upon them any so-called knowledge. The work is either group work with the teacher the whole time or part of the week, or single-work, or combined work of two to five comrades, and we have found the older children, who have been here for some time, very capable and almost unerring in their choice of the working form which helps them most and satisfies their zeal for work, once they have entered into the spirit of self-responsibility and obligation. Our difficulties are rarely too much individualism or fantastic demands; but not unfrequently we have to combat in new children a certain unconscious conventionality, which prompts a child either to overlook or neglect its own awaking interests in a rounding off of all branches of its study.

The working period of an hour and a half, twice too long for the ordinary passive-receptive work of the scholars and lecturing instruction of the teacher, we have found most advisable for our kind of study in which the whole group is active, either experimenting by themselves under careful and indirect guidance at their separate little working tables, or alternatively questioning and discussing with their leader the subjects of their work. A working period of two consecutive hours proved too strenuous for most.

At the end of each month the *Schulegemeinde* meets, and every group renders account of the work it has done by reports given by one or several participants and by

the leader. Proofs of the work are given, compositions being read, short lectures given, interesting experiments made, small performances given, and exhibitions held showing the work in the handicraft courses—as in carpentry, fine ironmongery, book-binding, etc., and, in the art courses, in drawing, painting, modelling and architectural designing. What the children have worked on systematically, they feel it necessary to give the community in the form of a report of their aims, methods, and success and to answer any questions. But these monthly meetings do not in the least wear the character of an examination, but are, as all our meetings a free and open exchange of experience and thought. The idea is not that the community should control the work done, but that it be permitted to participate in the work of groups and individuals who show how their self-responsible attempts and efforts have succeeded, and if they have failed, together to seek the reason.

As the *Schulegemeinde* is very honest in its approval and in its criticism and is often greatly interested in some of the work, these meetings are serious affairs, instructive for all. The standard of the school-work shows very clearly at these monthly perusals and the new work is mostly begun with a clearer consciousness of what we find vital and what secondary.

The last months before the final State-examination, (*Maturum*) which, in Germany, the State still demands before it gives permission to enter the University, are filled with preparatory work and the free, individual pursuit of knowledge must yield to a finishing off of all the different subjects to the level the State demands.

The children love the course-system and mostly work with great earnestness and enthusiasm. Anybody visiting us on a forenoon will find throughout our grounds and the adjoining orchards, meadows and woods, in spring, autumn and summer, small groups of young people working, and on cold days in our laboratories, halls and rooms will see children alone at their separate little tables in concentrated, silent study, or busy in some bright rooms at some work in which they are discovering their own selves though apparently entirely absorbed in the selfless pursuit of Reality and Truth.

# The Individual Time-Table at Hof-Oberkirch

By Hermann Tobler

Principal of Hof-Oberkirch School, Switzerland.

Our youth lacks *opportunity for consecutive activity* (duration work). Young people often enter the University with no knowledge of themselves, that is, without knowing their capacity for work, their tendencies, their powers of endurance and their limits, and so forth, although they have been working for years at home and at school. Hence, many enter professions which do not content them, because they are not suited to their individual disposition and faculty. In the school there is no consecutive work, indeed the ordinary time-table directly encourages the habit of doing piece-work only. But scraps of piece-work do not suffice for the business of life. One must be capable of attacking a piece of work and of doing it until it is successfully concluded. New work can only begin when the old work is completed. The individual must put forth his whole strength, his undivided attention and utmost intensity in order to attain success. But that is precisely what does not happen at school. There are five, six, or seven changes in the day, that is about 25 to 30 in the week, about 300 changes in three months; no economist could tolerate such methods of work.

Each lesson should be an experience, stirring the depths, affecting emotion and feeling; but as it is, every succeeding lesson destroys the impression of the previous one. The former impressions and thoughts must be forcibly disconnected, the more forcibly in proportion to the intensity aroused, so that the new subject may receive attention. Usually, five to ten minutes elapse before the fresh lesson attains full swing. Thus life at school continues to be a succession of starts, of getting into swing and of stopping, always something new and different, no stability, no rest, no absorption. The lessons are hurried and tiring; materialism in the

school signifies a constant flight from oneself. Hence the work is joyless and almost destitute of meaning. That is the impression given by pupils and teachers in secondary schools (age 12—18). The teacher does not really get to know the pupils, nor do the pupils learn to know themselves. On the one side they are only concerned to go through the syllabus, and on the other to sit through the lessons. One gets accustomed to 40 or 50 minutes, somehow or other one manages to get through. As to the choice of methods, it is no good being hard to please. The bad repute of *school morality* is but the natural product of this unnatural way of working, which aims only at appearances. Our school life has become merely external and mechanical—subjects must be mastered. That is to forget that subjects are but a means by which to strengthen and develop the scholars' faculties, the personal powers and tendencies of each individual. The subject has become an idol and is the aim and object of the school of the day; but the real aim should be the child's development. Therefore in every subject in which the child can achieve something, it is essential that he should get used to increasingly protracted spells of work. When he leaves school he should know the possibilities and limits of his capacity in every direction. That is an essential condition for the right choice of a profession.

In the case of the weak, faculties must be carefully aroused and collected and gradually accustomed to increasing use. Although in a more circumscribed territory, the weak child also must gradually attain to duration work. As for the strong, he especially needs to be encouraged to put his whole strength into every activity and thus accomplish proportionately greater things. For him lessons of one hour cannot and should not suffice. The teacher must have

more time, alike for the weak and the strong. The present disjointed way of working makes that impossible.

Therefore, after experimenting for three years with short lessons (40 minutes), in 1910 we set about adapting the length of the period of work to the effective capacity of the children, by gradually increasing the time and concentrating the subjects. It can hardly be necessary to enter into detail respecting the various stages of developments of these 12 years. For the last 7 years our method is that *for the whole week each class* only deals with two spheres of work, one *before* the interval, e.g., science, the other *after* it, e.g., French. Through 12 lessons, viz., 1½–2 hours daily from Monday to Saturday, we keep to one subject. The maximum period of efficient work has proved to be 2½ hours. We differentiate six main groups, namely: language of the country, mathematics, science, two foreign languages, history and geography (taken together as one group), Drawing, mechanical construction, woodwork, book-binding, gardening, etc., are allotted to the afternoons and are similarly treated. These six groups take three weeks to go through; the subjects are therefore repeated every three weeks. But in order to devote more time to those subjects in which practice is particularly important, we have sometimes kept a succession of four weeks, in which foreign languages and mathematics each had two hours in four weeks. It has, however, been proved that even in these subjects little that is vital is lost in three weeks; brief repetition on the part of the pupils suffices to refresh their memory. Thus we work every morning during two periods of 1½–2 hours. If necessary, the individual teacher can allow a brief breathing space within these hours of work. He can also without regard to other teachers, change the subject within his group wherever it suits him. He may therefore pass from algebra to geometry, from history to geography, or from botany to zoology. At the end of the term, he reports about his work in the different classes. It is essential that every teacher be thoroughly prepared for the week's classes. He is rewarded for the extra work of preparation by the duration work of the pupils. Also during the period devoted to instruction, he is always

free to take the class out for excursions and investigations of all kinds, also to instigate the construction of models and drawing which require more time. He has no free hours in between, but, by exchanging a whole block of work, he is able during the given week to make himself partly or altogether free to prosecute his own studies. On the other hand, as a rule, the pupils only have two home lessons to do in the evening. Thus here again intense and connected work is made possible.

This division of labour has greatly reduced the number of daily bell-rings; in short a hitherto unknown quiet has penetrated the work of the school. No trace remains of the former restlessness. It has been proved that work does not fatigue, but its continual change. The transition was not equally easy for all teachers, especially those who depended upon memory work. Good and bad teachers become far more conspicuously differentiated. For it is the personality, not the system, that determines value. But effects of method are more easily recognised and abolished. In every case, in duration instruction, there is no possibility that an incapable or tyrannical pedant could exist for years without being noticed. To-day that is possible everywhere, as the young know only too well. Our endeavours have lately been splendidly justified by the regulations of the German-Austrian Education Office which for the whole country has simply abolished time-tables in the old sense. It declares *that the treatment of a subject must only be determined by psychological and practical conditions and not by the external compulsion of bell-ringing*. For technical reasons we have not attempted this complete freedom in the treatment of subjects. It is an ideal, and will become more than that as humanity demands that education should be entirely psychological and practical, and that the teacher should acquire a fine sense for discerning the possibilities of the child. We were able to find the middle way, which is practicable also where a class is taught by several teachers. We apply it to the scholars of secondary schools (12–18); to the elementary school (6–12), where in every case the teacher gives all the lessons, and obviously is his own master.



# Self-Control through the three Rs in an Infants' School

By J. Mackinder, Headmistress of an L.C.C. Infants' School.

Before the infant can become a self-governed child he must have gained self-control over his body and mind. Valuable help may be given by instruction in the three Rs by means of individual work in infants' schools.

The essentials of such work are three:—

- 1.—Attractive material.
- 2.—Careful arrangement of material.
- 3.—Records of progress.

## 1—Attractive Material

The three-year-old child is attracted by colour, sound, and capacity for movement in his material. The seven-year-old child demands creative work which is "hard to do".

So we find that careful grading of the material is essential to the beginning of self-control. In every class-room there must be work which the children of that class can do with some effort. A healthy normal child will soon lose interest in a job which is merely an occupation. He needs material to work upon, which will lead him on step by step.

Before a child is seven he has to acquire a mechanical knowledge of the elements of the three Rs, which cannot be obtained without much repetition. The nature of the child demands variety. Therefore the teacher must provide material for the intelligent discovery and repetition of facts in many and varied ways until they become known mechanically. This variety makes necessary

## 2—The Careful Arrangement of the Material

This will be clearer if we deal with just one fact to be so learned. Children of six will probably begin to learn multiplication tables—a series of facts which must be

known mechanically but discovered and memorised intelligently and independently.

One child may like a box of beans and three saucers to discover that  $3 \times 9 = 27$ . Another may prefer to use three cards each showing groups of nine. Another child may enjoy adding by threes, or nines. All will find  $3 \times 9 = 27$ .

Most probably every child in the class will try each piece of apparatus. To each child the use of a different method is a new victory, although he may only discover that  $3 \times 9 = 27$ .

This variety of apparatus is necessary, but would lead to confusion and loss of material unless the children were trained to find and put back each piece in a certain place. Low locker-cupboards would be ideal but many of us have to be content with orange or egg crates. In the case cited above each kind of apparatus would be stored in a different coloured box and all boxes of the same colour would be placed in one compartment of the orange crate. The classes number over 50 children, so, when a new piece of apparatus is needed it is shown to the class, *en bloc*, the teacher demonstrates its use, asks the children to notice its place and to see that it is always put into that place after use. It becomes the ambition of the children to be able "to do that new box".

At first little children are very careless of apparatus, and the loss of part of the contents of a box may make the remainder useless. This is remedied by showing the class that John is not able to make up his tables with this box because somebody lost the beans, or, Ethel cannot finish that reading exercise because somebody has lost the pictures from this box.

It has been found helpful to point out that as everybody will use the apparatus

everybody must be careful of it, so as not to stop work to find the missing pieces.

### 8—Records of Work

The chief aim of individual work in an Infants' School is to enable the child to control himself. He will do this most quickly if he urges himself to fresh attainments. He will so urge himself if he is neither hindered nor forced from outside. The teacher's part is unobtrusively to remove obstacles which seem insurmountable, and to show the child a goal ahead. Provision is made for this in the grading of the apparatus provided, but, if a child who cannot add tries to make up a multiplication table, he will probably be discouraged from a further attempt for a long time.

Therefore the teacher needs a record of each child's progress, so that she can lead him, by the arrangement of apparatus, from one step to the next. Often, little children lose trust because they attempt, or are expected to attempt, to build where they have laid no foundation.

A little child may be absent from school for a long period and, returning, may attempt the work being done by the companion with whom he worked before his absence. But, if the teacher looks into her record, she can restart him where he left off and prevent the discouragement he would have by his failure to accomplish his companion's task. Again, if the teacher has time to spare for a child, her records tell her in a second just what help he needs.

A different type of child may lose interest because he remains too long at one stage. His record will show the date upon which he reached stage 1, and she knows he should, normally, arrive at stage 2 a fortnight later. If he has not done so she can watch him, find out the cause of the delay and start him on his way again, gaining a new control at every step.

To a layman it might appear that the actual results obtained in arithmetic and reading were the teacher's sole aim. Far from it. She places before the child a goal he is able to reach by managing his own mind and body. He, thinking only of the goal, practices concentration and self-control such as nothing imposed upon him could produce.

Think of a little child of six working over one hundred sums correctly in one morning! The writer has known this to be done by a little girl because, she said, "Willie and me's having a race". Willie was not very fond of sums, but he liked a game. He had 83 correct sums when they counted up.

Later the children in this class were known to be sure to read books put in a special place, because—"They are really too hard for this class". The triumphant joy in the voice of a child who had mastered a page of one of these books was one of the greatest inspirations to the teacher. From this she learnt how to prepare the way and then stand back and let the child accomplish the task by himself.

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# An Experiment with a Free Time Table in an Elementary School.

By Edith F. Pinchin.

In response to your invitation to readers to send in accounts of experiments with free time-tables, I am offering this short account of the work done in that direction in the Infants' School in which I am teaching. It is written with the full consent of my Headmistress, whose only stipulation was that I should state that she feels that many other schools are achieving as great things as we are, and many must be much more nearly ideal, but, if our experiences with practical difficulties can be of any help to other idealists similarly placed, she is glad to pass them on.

Personally, I feel that the value of this account depends on how clearly I can show what ceaseless, persistent, undaunted effort has achieved under some of the most appalling conditions in which an idealist can be placed.

I came to the school nearly four years ago, to find a building, only some twenty-five years old, but presenting the most miserable aspect of ugliness, squalor, poverty and absolute inefficiency that can be imagined. It had no good entrance, two children hardly being able to enter abreast and all corridors and cloakrooms were narrow and dark. There was one small classroom, and one long room in which were three classes, divided only by ill-hung ragged curtains, which from the strain put upon them, tore again as soon as mended. There was no room free for singing or dancing, and the playground of rough gravel could not be used in wet weather for the large ponds of water that collected in it. With the exception of one classroom, all the floors had "steppings," and the accommodation altogether was insufficient from the classrooms to the totally inadequate and inefficient sanitary arrangements.

Add to this, the fact that the Head Teacher had to take a class, (a war-time economy, not yet altered) and it will be seen that the

task of organising in any way, was, and is, stupendous.

Yet in three and a half years, high ideals and an undaunted spirit have carried us an enormous distance, though not a single alteration in conditions has been made save the removal of a "stepping" in one room, and that at an extraordinarily disproportionate expenditure of energy on the part of the Head Teacher.

With this introduction to ourselves and assuring you that we are a very typical staff, though only four in number, and widely different in temperament and experience, I will pass on to the main outline of our experiment.

We have always had a more or less free time-table in the afternoon, the organisation of Handwork, Literature, Dancing, etc., in each class being mainly in the hands of the Class Teacher, subject always to the modifications due to the conditions under which we worked. (It is obvious, for instance, that if one of the three classes were singing, the other two classes in the room were somewhat limited as to choice of work.) The morning work was ruled much more closely by the time-table, but even here a certain elasticity, unknown to many other better-equipped schools, was maintained.

It was after the Montessori Training Course of 1919, which was attended by the Head Teacher and one of her Staff, that the big experiment was started. The first step was two-fold.

At a Staff consultation, it was agreed that simple exercises allowing of free individual work be devised, and that with their advent should come an alteration in the morning time table. Instead of short 20 minutes lessons the morning should be divided into two long periods and one short period. An interval for play divided the two long periods, one of which was to be devoted to reading and the other to number.

In both subjects the children should be free to choose their own exercises and work at them as long as they liked; opportunities for free self-expression were provided for in both subjects. It was decided to devote the last short period to writing in all the classes in the long room, this quiet lesson being intended to provide a rest for the children and the teachers, from the general buzz of work, which though quite orderly was apt to prove a strain to the one hundred and twenty-three people working in a limited space. It must be understood, however, that we were considering writing practised as an art, not the rudiments of writing, — these were already known. It was by no means the dull lesson it may sound. Cards with little verses were available for the children to choose and copy, a black-board lesson being sometimes given to demonstrate certain points.

Perhaps this first step towards a free time-table may sound elementary enough, but it was in reality a big experiment, for none of the Staff had practised working with a Free Time-Table, and to some it was a new idea. It meant courage and real effort on the part of each teacher, especially as the Head Teacher having a class of her own, was prevented from giving some of the help she would otherwise have given. But our labours were justified. After a three months' trial, the results proved to be so very gratifying, that it was unanimously decided to extend the experiment further, every single member of the Staff being convinced of the value of such a change. The children showed a marked increase in power over their work, and a resourcefulness and confidence which was truly astonishing in so short a time.

As it happened, at the commencement of the New Year, it was found possible to start a Montessori Class with the newly admitted children—that is to say it was Montessori as far as the conditions and the late age of admission (we may not admit children under 5 years of age) would permit. But perhaps the class providing the most valuable general information was that which remained with the Head Teacher for another twelve months, working under the newly-adopted conditions. Remarkable results appeared, which were more valuable because there had been a comparatively

sudden introduction of freer methods to children already accustomed to a more limited type of work. The individual exercises were based on the Montessori Method, and taught on the Dottorossa's principles. New exercises in arithmetic or grammar (a favourite and delightful subject developing from reading) were explained to the children, who were then made responsible for the use they made of them. Dullards and children hindered by physical deficiencies such as deafness, showed tremendous progress, and not one of the children wanted to go home or even turn out to play. They accustomed themselves so rapidly and easily to the freedom, that one could not but see they were claiming their rightful heritage.

But we did not stop there. Our experiments have spread to all subjects. We have grown imperceptibly to the realisation that any number of subjects can be progressing at the same time; there can be freedom in the choice of the subject as well as of the exercises. (Be it noted, that I speak of the staff as a whole—not of individual members of it—when I speak of the goals we have reached.)

With the older children, reading and number and similar exercises are practised chiefly in the morning when the children are fresher; but in the classes where there are some younger children, drawing, work with sense-training exercises and building with bricks are pursued simultaneously with number and reading exercises of differing grades of difficulty. In the afternoon, any class may work at raffia weaving and sewing, kindergarten needlework, painting, drawing, etc.

But we do not think we have solved all the puzzles resulting from the introduction of a freer time-table by any means. We are at present trying to solve that of allowing clay-modelling to be equally free of choice as other forms of Handwork when, so far, we have only one suitable vessel in which to keep the clay, which cannot be in all classes at once. The fixed writing lesson, necessary modification though it seemed, runs "across the grain" of freedom, and there is a desire to experiment further on these lines.

Some modifications we have had to introduce. It is imperative to have a

certain time-table to meet the needs of each class for music, both singing and dancing, when our piano is bound to be in the middle portion of the long room.

The general difficulties then are numerous in our school. There are also more individual difficulties due to our respective frailties and inexperience, but these are more easily surmounted, with sufficient good will, and that we have. We have all felt that we know our children better, working as we do now on freer lines. We aim at giving them equal opportunity and time and again one or other of us has borne testimony to the progress of someone who under the "old" method would have been considered a "drag" on the class. The close relationship we can thus establish between ourselves and each one of our children, enhances the work for them and for us, and it encourages us, impels us to go on still further along the path of freedom. We have a trust in our ideals which will remain undaunted before all opposition, and will make for growth and expansion in spite of it.

As a closing paragraph I would give you, in her own words, the aspirations of our Headmistress, in which I think you will see the secret of her success.

"When I analyse my wants, I find that it is not so much results in work I look for, as the establishing of several better qualities, e.g., resourcefulness, confidence, self-government, as far as children under eight years old are capable, and unity of spirit among us as a staff. With these things gained, the rest will safely follow. The intellectual results will show as the result of the qualities."

And again: "I have two things at heart: The Children; the Teachers. I place the children first because they cannot help themselves. I want to promote the happiness of you all individually. Without a sense of happiness, there can be no good work done."

Do not these high thoughts, which are, of course, subtly influencing her staff, bear the stamp of the New Era?

## Free Time-Tables

By Norman MacMunn, B.A., Oxon.

(Author of *The Child's Path to Freedom*).

I shall not here urge everyone to do what I have done at Tiptree Hall and leave out all fixed and common curricula. Little good is done by urging what is for most people impossible. I will only give this much to the extremists (including myself) that the general contemplation of the extreme as an ultimate possibility is unlikely to do harm and may do great good. Meantime, the points on which I think most enlightened teachers are agreed are (1) that the present unwieldy and pretentious systems are only retained because there is nothing in social architecture so difficult as simplification, and (2) that any system providing one mental diet for congeries of widely differing individuals could only be contemptuously excused in the peroration to an indictment of the perversities of pedagogy.

Put bluntly, the time-table system is mostly colossal "bluff," based on the exploded absurdity that people learn things through wordy formulæ and without personal experience, individualised interest or the suitable moment. But since the time-table has been of the essence of the "now-all-together" game since its beginning, the best we can do is to help in the work of devolution towards a liberal allowance of free time, towards wide choice of individual activities and towards a method based on children's curiosity and inventiveness. Extremist as I am I would fear a rash plunge—at any rate until some of the more traditional plungers had been analysed out of a tendency to let their unconscious help to wreck an innovation.

# Hellerau International School

By A. S. Neill.

In the October number I wrote of Hellerau Daleroze School, Dresden. Since then I have definitely joined Frau Baer-Frissell in the directorship of the school. Not that I know anything about Eurhythmics, but Frau Baer-Frissell is a qualified specialist, and my job is to try to link up Rhythm with other departments of education.

The school building is enormous, and fitted with everything modern. When Mrs. Ensor and Mr. Hawliczek visited us the other week they stood and gasped at the palatialness of it. The centre of the building is a hall with seating accommodation for six hundred. It has all the apparatus of a theatre, and the lighting of the stage is . . . well, I can't describe it, but Mr. Hawliczek had to be dragged away from the man who works the lights.

On each side of the great hall are many rooms. To-day the Daleroze instruction is given in one wing, and in the other is Dr. Theil's *Neue Schule* for children. But our plans are to make the whole building one corporate body, where scholars of three years old will be educated beside teachers of thirty. We have no fixed plan. The school of course will be free in the most modern sense . . . no punishments, rewards, discipline. Self-government will be the chief social factor. In work we shall be experimenters. At the present moment we are experimenting with rhythm and music, trying to find out if they can assist such subjects as drawing, writing, mathematics. But we have no blind belief in Eurhythmics as a panacea for every evil. Handwork of all kinds is of equal importance. To found a school on an ideal is fatal. To-day there are boys in the school who hate Eurhythmics. Obviously the school must fit the child, not the child the school, and the boy who can't stand Eurhythmics may love painting and metalwork, mathematics and geography.

The school will be bilingual, but German will remain the language of instruction. English will be taught to all. To-day I am

teaching English fifteen hours a week, and soon there will be a definite Scots accent in Hellerau.

A happy feature is that the people here are very friendly to me. The teachers of the Volkshule are very anxious to work with us, and the people of Hellerau are interested in the experiment. We hope to bring in these people, and personally I look forward to seeing our great hall the centre of life here. I like to daydream of the people coming to lectures, concerts, dances, coming to use the school workshop. One cannot be international without first being local at the same time. If our aim is to bring people of different races together, we must bring our Britishers, Swedes, Russians, etc., into contact with the village people. Speaking for myself, I consider that the last two months have been the greatest education of my life. I have learned more about human nature by associating with all kinds of people . . . Slavs, Bulgarians, Czechs, etc. . . than I learned from all the books of Freud and Jung. We all have something to give to each other. The delightful discovery is that a German or a Frenchman is a man before he is a German or a Frenchman. Internationalism founded on Red politics or on Primrose League politics will always fail, but internationalism founded on intimate life will succeed. Six months ago if I had read of an earthquake that swallowed up a million Bulgarians, I should have had the half-conscious thought: "Humph, after all they are only Bulgarians." To-day the Bulgarian has become a fellow-friend.

The Internationalism that comes of hate of nationalism can never succeed. I see no reason why a man should lose his sense of nationality, and indeed I find that I am much more of a Scot in Dresden than I am in Edinburgh. And speaking of Edinburgh . . . the German tobacco is dreadful, and I cannot smoke it. I asked John Cotton to send me two pounds from bond, 12s. a pound. It arrived in Dresden Customs

House, and I was sent for. The duty was 1850 marks—£3 of my money. I tried to feel altruistic when I presented one pound to the wounded soldiers, but failed. Internationalism is going to be an expensive luxury I see.

I weary for the time when our English and American pupils will arrive. The people here do not play many games, but I believe that half-a-dozen Anglo-Saxons would have hockey, football and cricket going in no time. The children here are very keen to learn hockey, but in Germany the natives cannot afford luxuries. I wish some nice American would send me two dollars to buy 22 hockey sticks, a football, a cricket set, and a few tennis-rackets.

I could build a six-roomed house with the change.

I want to start a Montessori School here, but one difficulty will be to find a trained teacher in Germany. Montessori is almost unknown here, and I think there are only two Montessori Schools in Germany. We cannot afford to have an English teacher, for here 24,000 marks is a big salary, and to-day (November 8th) that is about £21. (I bought my German money at 486, and to-day the valuta is 1100. I can't express my feelings in German, and my conscience won't allow me to do it in English).

Speaking of the valuta, we intend to regulate our fees according to the valuta of each country, so that while the English pupil pays—say—£80 a year with the exchange at 400, the Polish pupil, with an exchange of 23,000 pays the equivalent of 1/5 $\frac{1}{2}$  or thereabout. The English and American parents will find their children's education much cheaper here than at home, and I am sure no parent will object to helping the poorer children of Central Europe.

Mrs. Lindsay Neustatter, lately one of the King Alfred School (Hampstead) parents, will be house-mother to English and American children, but we do not intend to divide up the children according to nationality. Our aim is to have not only international pupils, but an international staff. To-day our staff consists of an American, a Scot, a Swiss, a German, a Czech and a Hungarian.

I have said that we have no fixed plan. The child will be the centre of the school, and our methods will adapt themselves to him. Broadly speaking our school will try to adapt education to the new psychology of the Unconscious. We look on education as a making of the Unconscious conscious. We believe that a child is born good, that the child is dynamic and capable of forging his own personality without the aid of adult preaching, although not without the aid of adult direction. Creation will be just as important as intellectual learning, and wherever possible such subjects as mathematics will be linked up with hand-work. (To-day, for instance, Frau Baer-Frissell is doing some interesting experiments with geometry and Eurythmics).

When Mrs. Ensor was here, she asked me what we meant to do about religion. All I could reply was that religious instruction would never be such as would give a child the idea that his instinctive dynamic self was sinful. Believing that a child is born good I cannot honestly set out to make him good. I believe that every child has a God in himself, and that our duty is to give the child freedom to express his God. Centuries of religious instruction have ended in war and hate and slums. I want to try the experiment of telling children about Christ and Mohammed and Buddha, without pointing any moral. The religion of to-morrow will return to Christ, but in a new way. Christ was a lover of men because he had no hate of self. The evils of civilisation come from man's hate of self . . . . a week ago a German argued that he was justified in hating France. I asked him why he projected his hate of self on to France, and he was very thoughtful for a long time. The new religion will come from man's realisation that man must love himself before he can love his neighbour as himself. The Jungians often talk of the necessity of man's introverting, turning inward. The God, the Christ is in ourselves, and the objective altars, organs, incense, sermons make an easy way of extroverting our God. It is necessary to extrovert our God, but as Christ did . . . . by loving the God in our neighbour. In other words God is not in the skies: He is on the ground.

## Book Reviews

**The Problem of the Nervous Child.** By Elida Evans. Introduction by C. G. Jung, M.D., LL.D. (Kegan Paul, Trench, Trubner & Co., Ltd., London, 12/6).

A warm welcome should be accorded to this little book by educationalists, for it is one of the first attempts to present the Jung standpoint in the application of analysis to education.

It helps us to realize that abnormalities in relation to sex, or in other directions, in children never occur if they are surrounded by such an environment and guidance from their elders that there is no damming back or repression of their life's forces. In contradistinction to Freud, Jung believes that if there is evidence of sex in early childhood it is an abnormal symptom due to repression, and should be treated as such. In this book practical examples are given of such cases, and of the means adopted of giving release to the pent up libido.

In reading the examples given of abnormal children, the realization is borne home of the truth of Jung's contention that abnormality is too often the product of parental disharmonies and maladjustments to life, and that our unfortunate children have to take upon their own shoulders the burdens which their parents have bequeathed to them.

Stress is also laid upon the necessity that there is for the developing child to break away from the parental complex, and to gradually take upon himself those individual values without which anyone only remains an elderly infant throughout his life. The life force of the child must be helped to progress along the path of normal development, from the stage of the infant through puberty and adolescence to adult manhood; undue stimulation in any direction being avoided as sedulously as failure to provide the opportunities for the normal outflow of the libido.

In this relation Mrs. Evans reminds us that the first "love affair" at puberty is to be welcomed as an indication that the child's development is proceeding on normal lines. It is true that the normal interest which children begin to take in those of the opposite sex at this age should be welcomed, but it is not rather a pity to call this early stirring of sex attraction by a name whose connotations belong to a later stage of psychological growth? It may cause the parents and teachers to invest such manifestations with too much importance, and so unduly stimulate them.

C.M.H.

**Seven Ages of Childhood.** By Ella L. Cabot. (Kegan Paul, Trench, Trubner & Co., 1921, 12/6).

This book, which emanates from America, is based upon a suggestive division of childhood and youth into seven periods, called respectively the Dependent, Dramatic, Angular, and Paradoxical Ages, the Age of the Gang, the Age of Romance, and

lastly the Age of Problems. Bibliographical hints to facilitate the study of each are introduced, and these should be of real value.

On the book as a whole it is hard to pronounce an adequate judgment. The matter is for the most part of an anecdotal nature, and the style colloquial and familiar. For this and other reasons, the *Seven Ages* will probably appeal rather to the "fond parent" than to the teacher or psychologist.

A fair idea of the method pursued may be gained from the following passage descriptive of "the art of play", in which charm and gush seem about equally mingled:

"Elizabeth just under three, shows great glee in arranging shells in long, straight lines. Unclothed like a little Ariel she crouches on the sunlit beach among the clam-shells, her knees so bent that they tuck neatly into her slender arm-pits. She is wordless with absorption, intent on world-mastering plans. . . . As the line grows longer and longer she celebrates the event by peals of flute-like laughter. Order, the maker of the world out of chaos, is before her."

Here and there Miss Cabot shows real insight, and rises to a higher level of self-expression:

"The romance of sixteen is like light without corresponding heat, surprisingly clear and cool. Though it has, unlike childhood, an awakened love, it is still a disengaged love for the other sex. Boys and girls . . . have no nesting plans. Not till later comes the glow of knowing they may be fruitful before the Lord. Delicate filaments, invisible as a spider's webs when the light is beyond them, attach the present exquisite gaiety to future responsibility. Eyes that are now full of play will some day widen into looks of consecration."

On the vexed question of sex-teaching she says some things that are noteworthy:

"The question of numbers and of the setting of a talk, enters here. There seems to be a kind of middle distance in which words about such subjects as religion and marriage focus badly. A single person in the right relation and at a time when he is moved, can be told almost anything; the same is true I believe of a small group who have gradually grown unitedly intimate with a teacher or a friend. . . . At the other extreme from the one-to-one intimate talk may come the appeal of a great orator whose over-arching quality will enclose all his hearers as under one cathedral roof, and whose nearness to truth will make his words strike home to each separately."

The middle distance, a typical school-room number of thirty or forty, cannot be lost in the whole or found as individuals, therefore talks to such a group are apt to go wrong. There is giggling here, morbidness there. Such talks go wrong because of the resistant strength of individuality. No one is ever at just the same spiritual age as thirty or forty others. In few of us does the soil



for hearing difficult truths stay right for twenty-four hours together."

Yet, at her worst, the writer can perpetuate such a passage as this:

"As I've said, girls are in the main very different parts of speech from boys. They may be Tomboys, but they never attain to be Dick and Harry boys."

It is a pity that so much keen interest in childhood and real understanding of child-psychology should not be combined with better literary training and more power of self-criticism.

MARGARET L. LEE.

**Mathematical Education.** By R. Branford. (The Clarendon Press).

A NEW and original treatise on Mathematics, dealing with the science from many points of view. It ought to be highly useful to all teachers, but especially to young teachers at the beginning of their career, as it solidifies and catalogues the ideals of a true Mathematical educationist. Sound advice is given throughout as to the teaching of the subject from the life-side and it cannot fail to be most helpful to all teachers, who are anxious to make their work alive.

The History of Arithmetic is ably dealt with as are also the Laws of Development of Mathematics.

The whole book is most interesting reading and in many ways most illuminating.

I.B.K.

**Drawing and Cardboard Modelling.** By W. A. Milton. (Thomas Murby, London).

TEN years ago, perhaps, the publication of such a practical course as this volume provides might have been heartily welcomed. To-day, those who are in close contact with the daily lives of keen and intelligent children are inclined to doubt the value of any course which is framed on the system of "exercises." Just as healthy play, organised or individual is ousting the "exercise" of physical drill, with its lack of interest and repression of the individual, so the teacher of crafts is learning more and more to keep himself and his problems out of the way, and rather to lend his aid in the solving of the all-important problems of the child. While I have nothing but praise for the admirable manner in which the whole scheme is set out from the teacher's side, I cannot agree that the manufacture of sundry triangles, open-trays, letter racks and so forth, is likely to arouse the just and genuine enthusiasm of the victim of pedagogical experiment. From one who has himself manufactured various useless items in his remote past, I must enter this protest. The life of the child is concerned with his own world, in some details a miniature of the world of later experience. But his—  
and her—chief experience must be with toys, with making and breaking, in experiment and discovery, and this is worth all the cardboard courses which any ingenious beguiler of the young may invent, so that they be entrapped into obtaining knowledge which later on may be of some commercial value. The furnishing of the world of youth should be his sole concern with crafts; not the satisfaction of inspectors with note-books.

W. G. RAFFA.

**Education for Democracy.** By Henry F. Cope. (Macmillan and Co. 8/-).

EDUCATION for Democracy makes a strong appeal to every educationist who sees in the education of a democratic purpose, the hope of social well-being. By a sane and careful review of well-worn terms and principles the book inspires and defines a life outlook, and then proceeds to apply its urge to a definite ordering and training of faculty, to the consummation of a true democracy. By practice, rather than mere precept in a given direction, through deeds not protestations and ideas only, the ideal of communal well-being kept ever in view, democracy can be realised. Not in information and instruction given but in the methods of giving and acquiring it, not in the present facts and acts of a world, but in the motives and purposes expressing them lie the fruitful causes of social troubles. Real life values lie in faculty, in the purposeful will to do, rather than in the forms and conventions of existing civilisation. The book urges an ideal democratic life consciousness as a motive force in the society. The reader, especially if he be a practitioner in education, will wish that the author had more first hand appreciation of scholars of all ages, and a gauge of what is intelligently possible with progressing years in the individual's educational training. Many excellent suggestions in this book for the self-education of the adult could be shown to be quite inapplicable in our schools, owing to the undeveloped comprehension of childhood. Yet he will immediately agree that such modifications as instantly occur to him would overload a work already copiously suggestive. After all, with a work like this to clarify and crystallise an ideal and to point a way to expression, it lies within the power of everyone convinced, to make such modified efforts as are required by the intelligences of his particular care in a vast field of educational work, in order to contribute to a desired end.

By motive, purpose, will, a world can be reconstructed, it cannot be set right by legislation, social conventions nor even by thinking and intelligence alone. This is the ably demonstrated conviction of this book.

BERTRAM A. TOMES.

**Proletcult (Proletarian Culture).** By Eden and Cedar Paul. (L. Parsons, London. 4/6).

THE authors of this book are to be congratulated at least upon the fearless way in which they have stated their case—the case for Revolution. After devoting a chapter to urging the necessity of a fighting Proletarian culture, they proceed to show how many so-called "Working Class" Educational movements, such as the Adult School Movement and the W.E.A., have been permeated by Bourgeois ideology: it was a realisation of this fact which led to the split at Ruskin College, also to the formation of the Plebs League and the founding of the Central Labour College.

Similar movements are described in France, Germany, Russia and America, and the book ends with a consideration of the findings of the New Psychology on Education. The authors maintain that under the Bourgeois regime the emphasis in education has been on the "ego-complex" to the

detriment of the no less fundamental herd instinct, which under the Proletarian régime would be given opportunities for full and universal expression.

The book is not an easy one to read, partly owing to the fact that its pages are liberally interspersed with harsh sounding new-fangled words, of which the title is one; but then smooth words do not lend themselves to such a theme. No doubt also the Bourgeois upbringing of the reader has to be taken into account.

E.H.H.

**The Rural Industries Round Oxford. A Survey.**  
By K. S. Woods. (Oxford, University Press,  
7s. 6d. net).

Miss Woods has deserved well of the community. She made in 1920 a most interesting survey of the rural industries which still survive in an area of nearly thirty miles round Oxford and she has given us the fruits in this volume. Many people talk vaguely of bringing the population 'back to the land.' If that is to be done, we must know something of the conditions and requirements of the countryman. Miss Woods has added greatly to her knowledge; she throws a flood of light on many obscure questions, describes many old-world industries and makes many valuable suggestions. A book that should be of much use to the practical reformer as well as to any one interested in country life—and who is not? Miss Woods has moreover several sane and illuminating remarks on the problem of Education in the country. I strongly recommend the book to all educationists in the broad sense.

E.S.S.

**The New Psychology and the Teacher.** By Dr. Crichton Miller. (London, Jarrolds, Ltd. 6s. net).

Dr. Crichton Miller has treated in this book, mainly from the standpoint of the Zurich school, the subjects of Authority and Suggestibility, Reality and Phantasy, Emotional Development, the Unconscious Motive, Mental Mechanisms, Dream Symbolism, the Herd Instinct, and the Herd Ideal, and Educational Methods. The book deserves a wide circulation, and is eminently a

book to buy and read with a care and thoughtfulness impossible in the case of a copy borrowed from a library.

The author has very wisely stated in his introduction that the apparent simplicity of the book may sometimes be misleading. This is unusually true of such a subject as the new psychology. The difficulty is partly met by an appendix of books to which reference has been made in the text. A fuller bibliography would have added considerably to the value of the book, particularly if reference were made to authors who take another view of the matter. It must be remembered that the new psychology is as yet reaching out towards conceptions, and that a synthesis which shall contain what is true in the teachings of the Vienna and the Zurich schools has yet to be made.

It is interesting to notice that in his view of development, Dr. Crichton Miller finds no place for narcissism, the phase of auto-erotism that seems to occur between those stages when love is directed to the mother and when it is directed towards a comrade of the same sex. Consequently, in his view, narcissism can arise only during adolescence or later as a pathological phenomenon, in place of occurring as a pathological regression to an infantile stage as a result of failure in adaptation to the proper relations of later stages.

This criticism is in no sense a finding fault. It merely serves to emphasise what has already been said of the present state of the new psychology. The collection of facts and their interpretation is still going on, and in both fields the contributions of working teachers should be great in quantity and value, since their opportunities are so much greater than those of any other body of men and women. As an indication of what has already been done, and as a stimulus to go further with work of such promise for the direction of education upon sound and profitable lines, the teacher is not likely at present to find anything of greater value than the brief little book under notice.

GEORGE H. GREEN.

The Seventh Edition of *Arts Vivendi*, by Arthur Lovell is now ready, and contains two new chapters headed respectively "An International Problem" and "A New Spirit." (Simpkin, Marshall, Hamilton, Kent & Co.)

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# The Outlook Tower

## THE FRENCH AND GERMAN EDITION OF *THE NEW ERA*

A cordial welcome was given to the first issues of the French and German editions of *THE NEW ERA*, both of which appeared in January. We feel sure that, in the capable hands of Dr. Elisabeth Rotten and Dr. Ferrière, these magazines will play an important part in educational reform on the Continent.

\* \* \* \* \*

## THE PRESENT SITUATION IN EDUCATION

We are face to face with a crisis in educational progress, and our friends the reactionaries will see in the Geddes report a golden opportunity. Many educationists may think that they will have to return to fighting for the essentials of education rather than continue to work for a change in the type of education. On the contrary, it appears to us that all things are concomitant, having a life side and a form side. This may prove a chance to alter and improve the machinery and form of education in order that the new spirit may have better mediums for expression than the outworn and crystalized forms of the past. We fully recognize the need for national economy, but there are many ways of economizing in a nation. Economy which affects adults is justifiable, but the children must not be sacrificed to pay the debt which their elders have incurred. From the national and economic standpoint an apparent economy in education is false and no economy at all. We cannot expect an Aristocracy from a population which is physically, mentally and morally, C3.

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## THE ANTI-EDUCATION CAMPAIGN IN THE DAILY PRESS

We draw attention to the following extract from *The Daily Sketch*:

"The education faddists who profess themselves appalled at the thought of the time that will be wasted, which might be

devoted to 'education' if the proposal to raise the school age is adopted, apparently do not care how much time is wasted after the children are sent to school. Their theory seems to be that so long as youngsters are attending school they are being 'educated,' whether they are being entertained at Shakespearean performances, taken for jaunts to the Tower of London, or being regaled with Grand Guignol lectures concerning the Demon Der-rink.

"If this sort of thing constitutes 'education,' it is difficult to imagine anything, from lectures on the evil effects of visiting cinema shows to practical demonstrations of the more subtle features of put and take, which could not be brought under this vague and all-embracing heading. But the average parent, who wants his boy fitted to enter the Civil Service or to help him in his shop, or to earn his living as a butcher, baker, bricklayer, stockbroker, or breeder of silkworms, is justified in thinking that beer and microbes, 'beneficent' or otherwise, have as much to do with practical education as the flowers that bloom in the spring, or the bees that buzz in the bonnets of faddists all the year round."

What is Education? *The Daily Sketch* would seem to suggest that it likes the old style of sitting in rows and being "taught" reading, writing and arithmetic rather than contact with life itself through the cinema, school journeys, etc. Education is surely contact with life in all its manifestations, both within and beyond the school walls. Contrary to the opinion of *The Daily Sketch*, it seems to us that "the flowers that bloom in the spring" and the bees (whether in bonnets or not) are of vital interest and value to all children, if it is complete human beings that we want for our nation, and not merely "hands" fit for nothing but the dullest of toil in factories and other centres of exploitation of human life.

Man's supreme achievement is to bring to blossom the flower of Life itself; all knowledge, all capacity, all the rare inventive

faculties of the mind and imagination must be brought to that. The individual must be led to the realization of the power within himself which will render him poised amid the many conflicts presented in living, which will enable him to respond adequately to his surroundings and circumstances and extract from them fully that which he wills. An educated life should imply the power to co-ordinate the varied forces that come to man from Nature, from other men, and from within his own consciousness. Education is a process of illumination. It is not memory of facts, but a realization of them that is real knowledge. Anyone who has made a new synthesis for himself, no matter how small and commonplace, will know the difference between the vitality of the thought and feeling it brings as compared with the relative apathy with which he responds to facts repeated to him by others. The sign of the truly educated man is that he can extract profit and enjoyment from the simplest and most frugal environment. Everywhere he falls on his feet, so to speak. It is the depth of the perception and the quality of the response to experience that counts, not the number of experiences.

Again, in *The Sunday Times*, Harold Cox grows eloquent in support of the raising of the school age to six years. It is a pity that the writer of a leader should be ignorant of the common facts of modern psychology. The idea that education can begin at any special age is old-fashioned. The first six years of a child's life are the most impressionable and the most potent in determining later habits. It is essential that the child should be viewed as a whole, but as developing through various stages, from the pre-natal and post-natal periods to the nursery school, the elementary school, the secondary school, the day-continuation and vocational schools to university facilities. It is utter folly to leave the child of six years outside the general scheme of education and then spend a great deal of money in trying to rectify the damage which has, in so many cases, been done.

We grant that this education can be given in a suitable home, but alas, thousands of homes have no money, no garden, no place to play in but the gutter.

When the same writer says that, if the educationists want to raise funds for education, there is "the very obvious device of

charging the parents for the services received by them," we do not feel that he has offered us a brilliant solution of the problem, and, when he urges that "an enormous number of parents would gladly return to the system of fee-paying elementary schools," we feel polite if we merely say that he is "talking through his hat." And when Mr. Cox adds that the reason that "self-respecting" parents prefer to pay fees is that a fee "secures a higher social standard in the schools," we know where Mr. Cox stands. Education is to be regarded as the prerogative of the rich. Like skill in the mixing of cocktails it is to be exclusive, and presumably the richer you are the more educated you will become. Into such loose thinking are we led by journalists. The truth is that invested interests *do not want* an educated democracy. If Mr. Harold Cox had thought for a moment of the origin of so many of the world's greatest geniuses he would not talk about "social standard" in regard to the right to be educated. No man has yet been able to say where ability, capacity and genius lie, and until such information is given us we prefer to give every child a chance, and the same chance as far as opportunities go.

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## THE NEED FOR ACTIVE PROTEST

We believe that the nation as a whole will show the Government that it does not approve of economy on children. It is therefore urgent that all of us should do our utmost by sending protests to our local M.P., to the local education authorities, and to county councils, and thus bring before them the case for the children and their absolute need.

It is gratifying to find that these protests have an effect, as can be instanced by the conduct of the Ministry of Health who have decided to continue the 50 per cent. grant to local authorities for milk to expectant and nursing mothers and for babies.

\* \* \* \* \*

## THE DECROLY METHOD OF TEACHING

In this number of *THE NEW ERA* Dr. Decroly's method is described. We do not ourselves support any one method to the exclusion of others, as we believe that each

teacher must, to a great extent, evolve an individual method. The fundamental basis of the New Education is the realization that all powers and capacities lie within the child, and that, therefore, all education must be auto-education. The function of the educator lies simply in the provision of the external stimuli needed to start the process of auto-education along all the avenues by which consciousness contacts environment.

It is interesting to note that, working independently, Dr. Decroly has arrived at results similar to those of Dr. Montessori and Prof. Dewey, *viz.*, that all true education is auto-education. He differs from Dr. Montessori in so far as his external stimuli are not in the form of special apparatus; rather, he follows Dewey in making the things of everyday life, in which the child is naturally interested, the stimuli of the process of auto-suggestion. These things are termed the *centre of interest*, and vary according to the age, development and home environment of the child. The children work either individually or collectively, determining for themselves the particular centre of interest with which they will occupy themselves, such as the manufacture of wool, the cleaning of a home, some article of food. They then collect information about the particular thing from every source open to them—newspapers, books, museums, factories, art galleries, manufacturers' catalogues. The result of the investigation is arranged by the child in a book which is richly illustrated by pictures pasted in by him in addition to original drawings.

The special value of the method is that it can be adopted by the ordinary elementary school without any extra cost of equipment, a very important factor in these days of stringent economy. The method has been adopted by a large number of schools in Brussels; Miss McNicoll, Inspector of Infants' Schools for the Sheffield Education Committee, was much impressed by the method when on a visit to Brussels, and is trying to introduce it into some of the Primary schools at Sheffield. She is also translating into English Dr. Decroly's book (shortly to be published), in which he deals at length with the method.

Dr. Decroly spoke to me about the possibility of having a centre for the collection of numerous illustrations which, in a very

cheap form, would be available for teachers. He suggested that many manufacturers might be willing, when printing catalogues, to print an extra number of pages of illustrations to be devoted to this purpose. Packets of illustrations of such things as are beautifully produced in the various catalogues could then be sold at a very small cost. We shall be glad to hear from teachers whether they consider that this would be of practical use to them, as our Bureau of Education might undertake such work, if of value.

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### THE PROGRESS OF THE NEW ERA

We feel that THE NEW ERA has a place in the educational field, and that it can contribute to educational reform as well as enable teachers to keep in touch with the latest experiments throughout the world. The magazine can only extend and improve if we can increase our subscribers. We are certainly doing this, but not sufficiently rapidly. We want to have an illustrated section to the magazine, and there are many other improvements which might be made, but we need more financial backing. We therefore earnestly ask every subscriber to obtain at least one other subscriber to our next issue. By doubling our subscription list we could make a considerable advance. If our readers attend meetings of teachers, we would gladly send leaflets for them to distribute at those meetings.

This magazine is yours. We are not attempting to make any profit from it. The editorial work is voluntary, very few of the writers ask for payment for their articles, and the administration expenses are very small. Practically the whole of the money received goes to the actual development of the magazine for the benefit of Education. It is for each one of you to help in its continual expansion and improvement.

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### SPECIAL ART NUMBER IN JULY

The special number, "New Methods in Art Education," will be particularly interesting, and non-subscribers are asked to order well in advance, as our last special number on "Free Time-Tables" is now sold out.

### BRACKENHILL HOME SCHOOL

We are including in this number an appeal for the Brackenhill Home School, as we think that all readers of THE NEW ERA will be especially interested in such a school. It not only aims at helping children who have exceedingly bad home conditions, but the school is also proving that the New Education can be applied with very great success to children whose heredity might have suggested that they were not ripe for freedom.

Owing to trade depression it is becoming very difficult to collect sufficient money to carry on the work, and therefore we are hoping that our subscribers will help us by making collections among their friends.

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### THANKS TO OUR READERS FROM MADAME LYON

On behalf of Madame Lyon we warmly thank all those who so splendidly answered our appeal for the destitute children of the devastated parts of France. Several large parcels of clothing were forwarded to Madame Lyon, who distributed them among many shivering little ones. The gift of money collected by a teacher from a pupils' concert was also very welcome. This does not mean that Madame Lyon has received all that she

needs. We are still open to collect garments and money from kind-hearted friends.

\* \* \* \* \*

### THE NEW IDEALS IN EDUCATION CONFERENCE

The Conference at Stratford-on-Avon, from April 17th to 24th, on "Drama and Education," has a most enticing programme. Among the speakers' names are those of Sir Henry Newbolt (Vice-President), Mr. John Masefield, Mr. John Drinkwater, Mr. Bertram Hawker, Miss Lena Ashwell, Miss Cicely Hamilton, Mr. E. G. A. Holmes, Mr. St. J. Ervine and Mr. E. Sharwood Smith. Dr. Rudolf Steiner is to speak on Sunday, April 23rd. Add to this list the fact that The New Shakespeare Company will be celebrating the Shakespeare Birthday Festival at Stratford at the same time, and there are few who are interested in art or education or personalities who will not wish to be present. Some of the subjects to be treated are "The Cinema and the Theatre," "A School Dramatic Society," "Dramatic Instinct in Elementary Education" (by "Egeria"); and Gilbert Murray's version of "Iphigenia in Tauris," will be performed by the Boar's Hill Players. The Secretary of the Conference is Miss Synge, 24, Royal Avenue, Chelsea, London, S.W. 3.  
B. E.

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# The Psychological Basis of the Decroly System of Teaching

By Dr. Ovide Decroly

*Professeur de psychologie de l'enfant à l'Université de Bruxelles, Directeur-fondateur de "L'École pour la vie, par la vie," de Bruxelles.*

It is not easy to express in clear and exact words the psychological principles on which I base the results obtained by the system I recommend.

First of all, it must be understood that these principles have not been suddenly discovered all at once, but it is rather by the constant observation of children of all ages and mentality and by permanent contact with them that they have disclosed to me unsuspected views. These discoveries led me to understand the truths which have been fully expressed by many great pedagogues. I do not wish to repeat what others have previously said or develop extensively the principles which should dominate education. Well-known modern theorists, such as Dewey, Binet, Montessori, Ferrière and others have already done this. I can but state my perfect agreement with almost all the fundamental viewpoints at the basis of their conceptions of education.

I shall only refer to such particulars of my system, the results of which have proved effective in the instruction and education at school of children from 6 to 12 years of age, or better, from 6 to 10 years.

I would wish my readers to remember that when I conceived this Method I first experimented with boarders who were backward or abnormal.\* The principal aim is to show how it is possible to prepare, in schools as they are now, and without causing confusion and expense, a progressive transformation such as so many people wish to see,

but which must be achieved gradually. This should be done by keeping in mind the needs of the children and of the nations and by not forgetting all the material and spiritual difficulties which are derived from the adaptation of teachers, the fitting up of classrooms and the resources at the disposal of the schools.

The principles will be found in the enumeration of the basis of the system, and also in a short description of one of the experiments which served to establish them.

## Basis of the System

(a) General Bio-social and Bio-psychical principles.

*First Principle.*—A child is a living being who must be prepared to live in Society. The aim of education is to give such preparation as will make the child happy and also create around him as much happiness as possible, considering always the condition of the surroundings and his disposition, both inherited and acquired.

*Second Principle.*—A child is an evolving entity; he varies and is different at every age.

*Third Principle.*—At the same age children are different one from the other.

*Fourth Principle.*—The mental activities of a child are ruled by the interests peculiar to each age.

*Fifth Principle.*—The most powerful activity of a child's brain is the motor activity, because it is necessarily associated with all other activities, provided it has been encouraged by spontaneous or stimulated interests and controlled by the intellect.

From these principles we conceive the organization of education and teaching in a Primary school briefly as follows:

1. For general cultivation till 19 years of age the school must be established in a natural environment, which means that it should stand in a place where the child may be in the midst of the phenomena of Nature

\* See following books: (1) Decroly, *Une école dans la vie* (L'École nationale), 1908, nos. 11 et 12. (2) Decroly et Monchamp, *L'Initiation à l'activité intellectuelle et motrice par les jeux éducatifs*; Delachaux et Niestlé, 1914. (3) Decroly et Boon, *Vers l'école rénovée; une première étape*, 1921. (4) Decroly, *Deux conférences sur l'enseignement primaire*, 1921. (5) Decroly et Hamuile, *Une expérience de programme primaire avec activité personnelle de l'enfant*; Congrès de Calais, 1921.

every day, among manifestations of life in living beings in general and particularly in men in their efforts to adapt themselves to the conditions of existence which are theirs.

2. This school must have a limited population, but be composed, if possible, of pupils of every age, from 4 to 19, and children of both sexes. In big schools the co-education may be continued till 16 or 12 years of age.

3. The rooms must be arranged and furnished so as to constitute not classrooms of the auditory type, but small workshops or laboratories (with tables, water, gas or electricity, work-bench, and dressers for collections).

4. The staff must be active, intelligent, and possess creative imagination and be prepared for observation of animals, vegetables and children. They must love the child, and desire to learn psychology and the sciences: they must express themselves easily and obtain order and discipline without any effort.

5. An effort must be made to obtain groups of children as homogeneous as possible. This homogeneity is all the more necessary as the groups become more numerous. It is preferable if the class does not exceed 20 to 25.

6. For the backward or abnormal children—if they are numerous (10 to 19)—a special class must be organized. Their work should be guided by a very expert teacher so that the backward pupils can be assisted to recover their lost ground, and the capacities of the abnormal children awakened. (It is very good to separate these two categories of children if their numbers permit.)

7. The courses in the technique of language (speaking and writing, repetition or reading, orthography and arithmetic) are given preferably in the morning, three or four times a week. These exercises are given by means of play or games in which emulation and the pleasure of success are the principal stimulants.

8. The remainder of the morning, and the other mornings when a course in technique is not given, are apportioned to different exercises: exercises of observation, comparison, association, drawing and concrete realization (manual work), singing, physical games, etc. These exercises are assembled in a programme of associated ideas.

The teacher is guided by the interest of the child and the opportunities which the surroundings give to him, and also by the

necessity to give sufficient importance to each of the principal activities of the mental work.

9. The afternoons, except the holidays, are devoted to manual work or courses in foreign languages.

10. Certain mornings are given to walks and visits (fishing, the search for insects, visits to factories, works of art, museums, stations and home trades).

11. The parents should be acquainted with the method which is used at school. In order to understand this method and help in its success, the parents participate in the administration of the school by means of a committee.

12. The system is dominated by an endeavour to render it comprehensible to the children and to enable them to become self-disciplined. The limited number of children in a class makes it possible for the children to go to and fro in order to look for what they need and to exchange ideas with their fellows and the teacher, just as in a workshop. But this movement is not possible when the children are doing work which requires silence.

13. In order to develop initiative, self-confidence and solidarity, the pupils give lectures to their class-fellows. The matter is chosen by the pupils themselves and submitted for approval to the teacher. The subject relates preferably to the lessons of observation and association.

14. Training in individual and collective work is obtained by the constant co-operation of the pupils in different activities and by the realizations which follow the collective arrangement of the materials gathered by the children, pictures, textbooks and other things, and the making of pictures and boxes and envelopes for the classification of their collections. They also co-operate in the replacing of worn-out or broken things, in the mending of aquariums and terrariums, in their spontaneous work, freely chosen, in the organization of functions and responsibilities relating to the life of the small community formed by the class and by all the classes. (We must not forget the children's care of themselves and of their own things.)

15. As to the programme of work, and the division of its branches and methods, the whole refers to the study of the child, to his wants and his surroundings.

In a few words let us now give an idea of



our programme called "Programme of Associated Ideas." This programme is the starting point of the child's knowledge of himself, which means of his wants, and, as a corollary, a knowledge of the surroundings from which he receives what he requires, from which he must protect himself and to which he must adapt himself. The purpose of this is to prepare the child to discipline himself, to master himself to such extent as his reason can help him, to moderate or turn into the right channels his natural tendencies and sensibilities, which, in one word, comprise, at least in their higher part, what M. Ferrière terms "the vital impulses" (*L'élan vital*), and what others consider the origin of the "creative power."

This programme comprises :

(a) *The child's knowledge of his own personality.* The child becomes actively conscious of himself, and consequently of his wants, his aspirations, his aims and of his ideal.

(b) *The knowledge of the conditions of the natural and human surroundings on which he depends and on which he must act in order to supply his wants, his aspirations, his aims.* This ideal should be accessible and then realized, and thus without prejudice prepare to understand fully the wants, the aspirations, the aims and the ideals of humanity, the conditions of his adaptation and the means to influence it, and to be consciously and intelligently responsible.\*

Considered with a little more precision, this programme comprises under the first title, *the child and his wants*. In order to remain close to the facts easily observable by the child and close to those which have an extensive reaction on human activity, we distinguish specially four primitive necessities.

1. The necessity to eat connected naturally with the necessity to breathe and to be clean.
2. The necessity to struggle against the inclemency of the weather.
3. The necessity of protection from danger and enemies.
4. The necessity to act and to work jointly and severally in order to divert and to ameliorate, to which must be added the need of

light, of rest, of association, solidarity and of mutual aid.

Under the second title, *the child and the environment*, we examine how this last favours or constitutes a danger to the child, and we examine successively the human surroundings with regard to every need.

We distinguish (a) the favourable or unfavourable action of the environment on the individual ; (b) the reaction of the individual upon the surroundings and especially its relation to his necessities.

With regard to the Method, first we give instruction about the manner of presenting the matter. The exercises themselves are divided into three categories :

1. Exercises in Observation.
2. Exercises in Association.
3. Exercises in Expression.

The *first exercises* consist in bringing the children directly into contact with the reality, after having awakened the latent interest or after having made use of the senses and of immediate experience. To these exercises are naturally associated the exercises of comparison, arithmetic, vocabulary, reading, and of natural and varied activities, as well as of hygiene and walking.

The *second exercises* consist of the use of memory and its re-enforcement by pictures and images of things not belonging to the immediate environment, but coming from surroundings that are distant in space and time.

The *third exercises* comprise the different modes of expression. As we have said, these modes of expression find their place beside the first two groups of exercises. However, it still remains to give them an occasion for practice by themselves and to insist more particularly on their technique. These are comprised as follows :

(a) The methods of concrete expression :

1. Different manual work, modelling, work in paper, cardboard, wood, etc.
2. Utilitarian and eurythmic gymnastics.
3. Different games, educative and instructive.
4. Drawing (free drawing from Nature, from memory, etc.).

(b) The modes of abstract expression :

Language, elocution, lectures by the children, singing, reading, different exercises in orthography and writing.

\* I have been particularly struck to find again this idea, which I have expressed since 1908, in an article of the "Ecole nationale Belge," in a recent work of Prof. Cowklin, Princeton University, *L'Hérédité et le Milieu*—French translation by Herbert, 1920—printed by Flammarion, Paris.

# An Account of Dr. Decroly's Method as Used in the Primary Schools of Brussels

By Mlle. A. Hamaïde

*Collaboratrice du Dr. Decroly*

*(Chargée du cours d'initiation pratique à la méthode Decroly à l'Ecole du Service Social de Bruxelles.)*

AFTER having had the privilege of working for five years at the small "Hermitage School"—"a school for life, by life"—we entered the Primary School of "L'Ecole Moyenne C.," directed by Mlle. L. Carter, who helped and encouraged us by her large comprehension of the new methods of teaching.

Our aim was to prove that Dr. Decroly's method could easily be introduced into Primary schools without much increase in the "*budget de l'instruction publique*," and without having to apply for special teachers. The results obtained up to the present have been sufficient to convince the most incredulous, and to prove that Dr. Decroly's method gives results which, in all probability, are superior to those obtained by the method used before.

In fact, we have achieved a remarkable result as regards spontaneity, creative ability, activity and intellectual development in young pupils, who, for four years, have been taught according to that method.

We shall not explain the different parts of the curriculum and method that Dr. Decroly has himself outlined in his article in this number of THE NEW ERA. We shall briefly show the results we have obtained by the application of the curriculum and method in a Primary school, and roughly sketch the point at which a group of twenty-four children of 9 to 10 years of age have arrived.

First of all, let us state that in the opinion of competent authorities, reading (taught by "ideo-visual" process), arithmetic (first taught by means of "natural measure"), spelling and writing, are as much advanced with these pupils as with those of other forms of the same degree, who have spent most of their time in acquiring a knowledge of these subjects.

Moreover, we have a great many complementary results which show the amount of

knowledge, the capacity for individual work, the full understanding of questions, which have been learned during that period.

For instance—the pupils succeeded in writing a part of the programme of work they had to develop. They did it quite by themselves with rapidity and logic. Unfortunately we cannot give a full account of these programmes, as we have but little space here. But to obtain a clear idea of them it will soon be possible to consult a new book on our experiment.

When the children have elaborated their programmes, they begin to gather information concerning them. They look around, run through their books or examine their own documents. The results of these investigations are brought to school, sorted, grouped and used to complete the scheme of their programmes. When the subject (*centre d'intérêt*) is exhausted, there is a revision by means of pictures, which constitutes a new, personal, spontaneous and free work. For the making up of these pictures, the children have full liberty to create and realize what they desire. At such time the classroom looks like a busy beehive. It certainly is a most enjoyable sight to see all those children at work. They gather in different groups, each of them having a leader chosen by the majority. The leader organizes and apportions the work between the other pupils. Together they make up the pictures which, when completed, are fixed on the walls, to the great delight of the community. These pictures, the result of a collective effort, take the place of ordinary scholastic working-stock. Through them the children can fulfil their desire to decorate their beloved classroom themselves.

Their spontaneity shows itself in other directions: they imagine arithmetic problems and invent dictations. Freely they

choose subjects for composition which they develop as they please. Some of these little essays are real masterpieces, full of freshness and candour. Also there have been attempts at poetry for which music has been written by a gifted child.

When we had to leave this particular group of pupils, in order to begin with another group, all the essays were gathered together by the children and formed into a pretty book entitled *For the Little Ones, by Little Ones*, which made a nice storybook for young children. Some of the children went further still and wrote poems and comedies for children which have been illustrated, and so another book was made, *For the Little Folks*. All this proves that literary education is by no means hindered by the system.

We would like to say a few words about another kind of work which the children do, namely, the giving of lectures. They are delivered by the pupils on any subject they like. Ever since they have attended the school (6 years old) the children have been accustomed to tell, in their own words, all about their experiments or about the facts and things daily observed. When in the fourth form (9 to 10 years of age) this kind of exercise becomes more and more important, and we can see some of our pupils preparing for their "conference" several weeks in advance. And this is not all, for it is also a very good exercise for the listeners who take notes, ask questions, criticize, and thus receive new ideas and learn how to express them properly.

We have spoken of working-stock and illustrations and we are very often asked how we obtain such a large and varied stock. Well, the pupils themselves gather most of it. Every day they bring to school new things, pictures and papers which, with our help, are immediately sorted. For this purpose, in our form, there is a large table divided into three parts: animals, plants, minerals. When the children bring any documents they place them in one of these compartments if they know it to be the right one, if not, they put them into boxes under the collection table. Now and then the contents of these boxes are sorted.

Another question often asked is: How can the pupils illustrate their exercise books?

This also is done by means of collected documents and pictures. We obtain these collections by fixing envelopes on the walls of the classroom; these envelopes are labelled according to the different points of the programme of work, such as clothing, food, animals, etc. The children put the documents they have found in the proper envelopes. When they want to illustrate a task they simply look in one of these envelopes for the pictures.

All this active participation of the children in the work of their form makes a class look like a real workshop or laboratory where discipline and silence are not so much required as spontaneity, initiative, activity and joy. In fact, the pupils feel immensely happy at school, and their classroom, with its work understood as previously explained, becomes the most attractive and cheerful place for them.

A new book, entitled "*La Méthode et le Programme Decroly à l'école primaire—Relation d'une expérience de 4 années*," will soon be published in "*La Collection d'actualités pédagogiques sous les auspices de l'Institut J. J. Rousseau et la société Belge de Pédotechnie*": Delachaux et Niestlé, Neuchâtel. This book will give a detailed account of the story of this group of pupils and will also give an exposition of Dr. Decroly's work in Belgium.

There is a real impulse in favour of the new ideas in Belgium. The new method is being introduced everywhere.

In 1920, thanks to M. Devogel, Director of Schools in the town of Brussels, the method was applied to ten forms in Primary schools. This example has been followed, and here and there can be seen new experts who are not afraid of making an effort for the sake of children. Nowhere has the method been forced. It has been of their own free will that teachers have tried it. But they soon developed a liking for the method, and in some schools splendid results have been obtained. Teachers are quite enthusiastic about it and do not wish to resume the old method. The reason is that teachers take a greater interest in their work, which becomes more attractive and instructive. So we shall go on, fighting against routine and the law of least effort, convinced, as we are, of the success of enthusiasm and faith.

# The Decroly Method

By Elspeth M. McNicoll

(Inspector of Infants' Schools for the Sheffield Education Committee.)

IN 1920, by the courtesy of Monsieur Devogel, the Director of Education for Brussels, I had the privilege of visiting many of the schools of the city, and one of the most interesting educational experiments that I saw was the application of the "Constructional Method of Education," which Dr. Decroly has developed so successfully in various types of schools. Twenty years ago he began his experiment with the idea of alleviating the mental condition of defective children, and he found that he had laid his finger on many of the defects in the early education of normal children. He accordingly continued his experiments with infinite patience and enthusiasm, and has evolved a method of education, so successfully planned, that it is receiving the attention of educationists all over the world.

In addition to his work as Professor of Psychology at the University of Brussels, Dr. Decroly is one of the Medical Officers for the Defective Schools in Brussels; he conducts, in his own home, a residential school for backward and defective children of all nationalities, and is the founder of a private school in which his method is adopted with marked success.

It is not my intention here to give a detailed description of the method, as that is given elsewhere. His syllabus is based on the needs of man resulting from his physiological and social constitution. In the lowest class the lessons for the year are based on a series of "Centres of Interest." These are divided into two parts: I. "The child and his needs"—(a) Need of food; (b) Need of protection against climatic condition; (c) Need of self-defence; (d) Need of action, self-control, and progress. II. "The child and his surroundings"—(a) The family; (b) School; (c) Society; (d) Animals; (e) Vegetables; (f) The earth; (g) The sun.

Each year these same "Centres of Interest" form the basis of work, but are widened in scope. For the Kindergarten class he has devised very ingenious and care-

fully graded apparatus intended to develop the senses and to assist in teaching reading and writing. He is persistent in his endeavours to train the child in the habit of work.

Unfortunately the end of July was not the most favourable time to visit the schools, as they were all preparing for the summer holidays, but I was able to pay a brief visit to four schools in which the curriculum was based on the methods originated by Dr. Decroly.

The first class I saw was in the Annexe of L'Ecole Moyenne C., a large Secondary School. The children were between 9 and 10 years of age and were in charge of Mlle. Hamaide,\* a clever and original teacher who had previously worked with Dr. Decroly. The class consisted of twenty-five pupils. The desks were arranged in the form of a semi-circle and the children were occupied completing unfinished work. Several were adding items to their "Observation Books." These play an important rôle in the education of the child. They contain a record of all the observation lessons taken during the year. One child was overlooking the lesson on "Clothing." On one page she had drawn, in a crude but easily recognizable form, various articles of clothing under which she had written the names. On the other side were patterns of various materials which had been collected and pasted in the book. There were pieces of brocade, velvet, lining, cotton, silk, etc., all labelled. On another page was a résumé of a lesson on the necessity of clothing. The lessons of "association" had been carefully planned and carried out. The cost and measurement of various articles of clothing had been taken in an arithmetic lesson. (In addition, individual practice was given in arithmetic from cards containing numerous examples for mechanical working.)

The places from which the various materials

\* For reference, consult *La Méthode Decroly*, de Mlle. Hamaide, which has just been published "Collection d'activités pédagogiques"; Delachaux, Neuchâtel, Suisse.

came formed the basis of the geography lesson, and the clothing of the early inhabitants of Belgium was taken as the subject for the history lesson. Various methods of expression had been utilized to impress the subject, such as modelling, composition, needlework, free expression and drawing. In this scheme of education the child is continually active and much research work is necessary. The child is trained to observe carefully, collect specimens, methodically arrange them, and seek information from all available sources. He is trained from the beginning to express all his impressions. The children were freely discussing this work with one another and coming to the teacher for guidance and assistance. The time-table was very elastic. Careful records were kept of each child's progress. The parents take a very great interest in the children's education and encourage a reasonable amount of home work. I tried to be one of the class "Observation Books," but was told that the parents set great store by them and are prouder of them than prizes.

This was the fourth year that the plan had been carried out, and the Head Mistress, Mlle. Carter (who is, by the way, a naturalized Englishwoman, and a woman held in very high esteem by Brussels educationists) is so satisfied with the intelligence of the children, and the high standard of work attained, that the experiment is to be carried forward.

The next school I visited was a private Primary School directed by Dr. Decroly. It is for children of the better class from 3 to 15 years of age. The fundamental principle is: "De faire l'apprentissage de la vie, en plaçant l'enfant dans la vie elle-même." The class represents a laboratory rather than an audience. The teachers lay less stress on discipline, immobility and silence, than on work. Attached to the school is a garden. One part is reserved for the children for work and another for plants useful to man, e.g., food plants, industrial plants, harmful plants. Certain rooms are reserved for special subjects and contain specimens of all kinds, mostly collected by the children themselves. One classroom was labelled "La salle de la vie dans le temps" (Classe d'Histoire), and contained a collection of beautiful pictures, specimens of fossils, coal, shells, etc., and history books used by both pupils and teachers. Another room was labelled "La

salle de la vie dans l'espace" (Classe de Géographie). Here were various references to the geography lesson.

In the classrooms occupied by the youngest children were boxes containing articles collected by the children. They are encouraged to bring all sorts of odd things for classification: bits of glass, stones, materials, seeds, wood, etc. In one room they were concluding an arithmetic lesson—based on the observation lesson "Food." They were drawing a number of figures on squared paper, shading off certain portions. The three figures on the blackboard represented the proportion of water contained in certain articles of food, e.g.,  $\frac{1}{2}$  water in milk and legumes,  $\frac{3}{4}$  of water in meat, fowl and eggs, and  $\frac{1}{4}$  in bread. In another room a spelling lesson was taking place. This was based on "Minerals." The children were writing words, phrases and sentences relating to the subject and illustrating them. The teachers kept very careful record of the children's progress, and the time-table was elastic, but carefully made out for each day.

The next day I met the Doctor by appointment at L'Ecole, 16, Rue Blas. This is a large shun school in one of the poorest districts of Brussels. Here I had the pleasure of seeing at work two of the most enthusiastic disciples of the method. Mlle. Secelle in charge of a class of defective children and Mme. Dekock in charge of a class of backward children. These two teachers have not only adopted the "Constructional Method" but have developed it and published a book, *L'Education des enfants anormaux et arriérés*, which is recognized by the Belgian Government as a textbook for teachers. Dr. Decroly is a man who thoroughly understands children of all types; the poor, the rich, the clever, the dull, the supernormal and defective have all in turn received his special consideration; but it is amongst the defectives, "Les déshérités," that one is most struck by the greatness of the man's love and sympathy for children. On the wall in the room for defectives was hung a chart giving on one side the mental ages and on the other side the physical ages of the children. The tests applied were mainly the "Binet-Simon" tests. Only children whose mental age was below six were placed in the class for defectives. The apparatus devised by the Doctor is most scientifically graded for the various

mental ages so that the teacher can readily find material suitable to the ability of each individual child, and so keep him happily and actively employed. Class lessons take their place in the work. "Toys," which can almost always be calculated to excite the interest of the children, form the "Central" idea of the lessons. The child "observes" them by means of all his senses, he plays with them, and sorts into pairs a variety of small toys, such as tops, balls, dolls, trumpets, beads, etc. One specimen of each is put on the desk, another in a bag, and the child, blindfolded, touches the toys on the desk, and finds through the sense of touch the duplicates in the bag. Two sets of balls are covered with various materials, one set is put into a bag, the other into a box. Again the child is developing the sense of touch by finding the duplicates. Ideas of size and weight are given in a similar way, toys being always the objects compared and contrasted. Trumpets, bells, rattles, whistles and tambourines are utilized for training the sense of sound. Later on the actual toys are replaced by their representations in cardboard, and the child is prepared for drawing and writing, e.g., toys are drawn on a large sheet of cardboard, then cut out; a piece of paper (sand) is slipped behind the sheet of cardboard and the child first traces the shape of the toys with his finger—then draws round the shapes that have been cut out and fills them up. Mlle. Secelle, who showed to me all this interesting apparatus, had made most of it herself.

Talks, games, dramatization, all help to prepare the child for the beginning of reading. The child must have its brain furnished with ideas: it must think for itself before it can understand the ideas expressed in print. Mlle. Secelle explained to me how she attempted to teach reading to her defective pupils. It is a very slow process not rewarded by wonderful results in reading, but an appreciable improvement in intelligence and interest, in the world around, is obtained. It is impossible to give more than a very sketchy idea of the method she employs. A phrase or a word is printed in large letters on a sheet of cardboard corresponding to the "Centre of Interest," e.g., "Jouez à la balle"; the children imitate with balls the action expressed by the phrase. The teacher passes behind each child and says

in each ear "Jouez à la balle." To further impress the phrase, the children count the balls, model them, draw them, etc. The most important part is that the children should retain the idea corresponding to the word. These phrases constitute the key to the whole system of "Visual-reading." The children are taught to recognize this phrase under various aspects, on the blackboard, in the books, or traced on paper. Mme. Dekock is able to develop this method and attain most surprising results with her class of backward children. She follows out the scheme "man and his needs," and when I saw her class at work it was difficult to believe that her pupils had been classed as "backward"—they were all so alert and full of joy and happiness. They were keen on showing me the reading books made by themselves, and they read for me intelligently and with very correct pronunciation. I wrote some sentences on the blackboard which, after reading, they analysed into words and then into phonetics, showing that they had acquired the power of building. Many of the children were ready to be drafted into classes for normal children. Not only had they been taught to read, but the method had been most successful in training them in self-reliance and giving them the desire to work.

The next afternoon I went to visit the Doctor at his beautiful home in the country. Here he conducts a residential school for defective and backward children. Here I saw the complete set of apparatus so carefully graduated and based on so carefully thought out psychological principles.

Many of the "Games" are described in his book, *L'Initiation à l'activité Intellectuelle et Motrice*, written in collaboration with Mlle. Monchamp. These "Games" can be obtained from "L'Institut J. J. Rousseau," Geneva; but in addition to these he has many others which have their place in developing his scheme for teaching reading and number.

I cannot speak too highly of the great work Dr. Decroly is doing for the cause of Education. His methods are direct, educational in the highest sense of the term, and can be more or less adapted to large classes of various ages. His apparatus for individual work is admirably graduated, simple, and inexpensive, and most of it can be made by children themselves.

# Analytical Psychology

By Chella Hankin, M.B., B.S.

ANALYTICAL psychology is likely to have marked results in helping to mould the consciousness of the race, and in consequence is certain to affect the civilization which this same consciousness will produce.

There are various schools of analytical psychology, but they are all agreed, at least on this point, that our conscious life is largely determined through the influences which come to it from the realm which is called the unconscious. Indeed, we are led to believe that our religious and artistic outlook, and our social customs, are all affected by forces acting upon them from the unconscious. If these claims are really true then it becomes very necessary that every thinking person should know something of the processes through which they are brought about.

A large number of serious-minded people have been repelled from ever considering the subject seriously, because of the restricted outlook which one school of analysts holds as to the nature of the contents found in the unconscious. Common sense and intuition are offended when told that the unconscious contains nothing but primitive instinctive values. Most people are able to acquire sufficient personal proof to satisfy themselves that they have an unconscious, but common sense tells them that although instinctive promptings may come to them from this region, there also come those higher promptings of the soul which cause man to be lifted above the instinctive life of the lower kingdoms.

Another cause which has repelled a large number from the study of the subject is the fact that analysis has been taken up by all sorts of people who use it as a means of livelihood, or sometimes even as a source of amusement, without the slightest idea of the difficult and responsible task which they are essaying. There have even been advertisements in the public press purporting to teach people analysis so quickly that they will shortly be earning hundreds a year in return for the expenditure of a few guineas. This is quackery of the most reprehensible descrip-

tion, and those who go to such pseudo-analysts are inviting great dangers. Many seem to consider that anyone, even the untrained, is qualified to deal with the mechanism of their minds.

The Jung school of analysis is likely to be the school of the future, because it is more comprehensive and allows of the investigation of every possible expression of the human consciousness. It will be useful to discuss this school under the following headings:

1. As a special technique for the investigation of the human consciousness.
2. The therapeutic and practical results which may be expected from the use of this technique.
3. Its conclusions arising from its investigations into so-called "occult" phenomena, and into the origin of religions, and into the nature of mystical states.

Let us first try to understand the meaning of the term "the unconscious."

Although all the opposing schools of analytical psychology use this term, we are met by very different views as to its real nature. If it is realized that our free will is limited, because our actions are largely conditioned by forces acting upon us from the region called unconscious, then that which we call our personality can be regarded as a mask through which play these forces which really determine our conduct. When in the process of analysis we dissect this mask away we directly face that which has been at the root of our behaviour. The Freudians reduce this primary impulse to sexuality, Adler to power, and Jung, with a larger and truer view, reduces it to the collective psyche. This collective unconscious contains those instinctive, popularly considered, demoniacal impulses of Freud, the "will to power" of Adler, and also all those religious and higher impulses, which, in contrast to the demoniacal, the popular mind would call angelic. In the

Jung psychology there is a place for the concept of God, of the soul, of angelic and demoniacal forces, for spiritualistic phenomena and for mystical states. The reality and significance of all these things is admitted, but, in passing, we will just note that in relation to all these concepts Jung would consider we were dealing with relative subjective facts, and not with absolute objective ones, for they do not exist apart from the human beings on whom, in a sense, they may be said to be dependent.

We may thus regard our unconscious as that part of our consciousness which is co-existent with, and yet acts independently of, our waking ego consciousness, but which nevertheless has a great power to influence the latter. The collective unconscious contains the sedimentary remains of the history of the race, and also those germinal seeds which contain the potentialities for the future. There is a personal unconscious as well as a collective unconscious, but the personal and the collective are closely interlinked.

It is very necessary to understand the term "libido" if we are to get some conception of the technique of analysis. The libido is that vital dynamic force through which alone the conscious ego is able to effect things and advance on his evolutionary course. According to the amount of libido which anyone has at his disposal so will his efficiency be. The definition which Jung would give of the will, is that libido which is free to be utilized by the waking consciousness. Those who regard the will as a spiritual function will be satisfied with this definition, only realizing that libido which may manifest itself in undesirable ways is really will which has escaped conscious control, and has attached itself to feeling values which show themselves but as desires. According to the analytic outlook libido can become locked up in the unconscious and associated with various repressed complexes and undifferentiated functions, which the individual concerned has been unable to face and understand or express. Such imprisoned libido may show itself in pathological symptoms or undesirable habits, and the amount of libido which the conscious ego has at his disposal is lessened according to the extent of the repression. The object of analysis is to free such libido and release the person concerned from his bondage to his uncon-

scious, and so give him greater power along the directive lines of his evolution.

In one sense the whole of analysis may be said to consist of observing the direction of the libido currents and helping the subject to control them. Everyone has free libido which is always looking out for objects on which it may expend itself. If it cannot find desirable and useful objects, it will seize upon undesirable and useless objects, or if it can find no external objects sufficiently satisfying it may start to regress into the unconscious and so produce a disordered psyche. The practical outcome of this is that everyone who wishes to be psychologically healthy must have some real external interest into which can be poured the free libido, for a stagnant, apathetic life will lead to more neurosis and ill-health than anything else. Applying this idea to the larger life of the nation we see that one of the most important factors in producing a healthy and vital nation is that it should have amusements and higher rational interests in abundance. It is very necessary that a nation should have physical food in plenty, but it is equally important that it should have psychological food in plenty, or it will suffer from dangerous regressions and undesirable ways of using its free libido.

Having now acquired some ideas concerning the nature of the unconscious and of the meaning of the word libido, our next step will be to try and understand the process through which imprisoned libido may be freed from the unconscious. Here we must consider the use by the unconscious of symbols in the language of dreams, for it is through the understanding and interpretation of this language that we contact our unconscious contents. Freud, having arrived at the conclusion that all true symbolism of the unconscious is at root sexual, would finally reduce all the symbolism of dreams to instinctive processes centred around the repression of infantile sex complexes; Jung believes that there are certain archetypal symbols, and that the power to reproduce these is inherited by the race, and he would say that the Freudian conception of a symbol is simply the conception of a sign, as it were, around which the true symbolism relating to the individual's personal problem is built. Whilst the one school would reduce all human psychology to these



instinctive roots, the other makes full allowance for the urgings of evolutionary growth, and would consider it absurd to proceed to chain man down to his infantile sexuality, for a symbol can have a progressive as well as a retrospective meaning. I have heard Jung say: If the unconscious is anxious to produce a frankly sexual dream, it is quite able to do so, and to force all material to represent sex symbols is absurd.

It may be interesting to say something about certain symbolic images which analysis discovers in the unconscious. There is one image which Jung calls the *animus* or *anima*, which is male in the woman and female in the man. In its lower aspects this image often appears in the psychology of the woman as a low, cunning man, often with very bright eyes, whilst in the man's it is represented as a low, instinctual type of woman and represents unbridled feeling. The individual who is at the beginning of an analysis is often represented in his dreams as dominated by this image, and this shows that he or she is still under the domination of the instincts. The image in a woman represents instinctive collective mind, and in a man instinctive collective feeling. Jung contends that a man must adapt himself through his mentality, and a woman through her feeling, and if the opposite adaptation is attempted the *animus* is in the ascendant. It comes to this, the woman must test the validity of her mental conclusions through putting them to the test of her feeling, the man, on the other hand, must put his feelings to the test of his mentality.

When individuals have lifted themselves above their instincts, certain other symbolic figures appear, dual masculine in the male and dual feminine in the woman. The lower of these two figures is attracted downwards towards the *animus* or *anima*, whilst the higher is attracted towards another still higher symbolic figure, which is generally sexless, but has a tendency to be masculine in the woman and feminine in the man. When individuals first present this dual image they are, as it were, suspended between the two, and either principle may attract. If the higher principle attracts exclusively there is a danger of losing the individuality in the universal, whilst if the lower is exclusively used the person will use his newly-gained power to dominate over others, and

will become a monster of wickedness. The desirable thing is to be in and yet control both these principles. They represent the fundamental pairs of opposites on which all the other pairs of opposites depend, on the due balancing of which depends the moral and psychological health of the individual. The symbols which I have just described are fairly constant ones, and in addition there is a mass of other symbols which are presented by the unconscious in its dream life, and the tracing of these back to their archetypal prototypes is a very fascinating study.

I will here say something on the important question of transference. I mean by transference the invisible bridge which is formed between subject and operator, by the projection of the former of his repressed libido on the latter. For a successful analysis it is absolutely necessary to have this transference, for without it analysis may only lead to a dangerous introversion. This transference is simply the expression of the ordinary bond of human sympathy under conditions which ought to free it from any possible danger. I say ought to free it, because the unscrupulous or ignorant pseudo-analyst could make use of this bond to gain a dangerous hypnotic control over his patients. Jung says that if a person has been properly analysed, it becomes impossible to hypnotize him. He told me that at their own request he tried the experiment on some patients he had analysed, and in every case was unsuccessful. This is very remarkable, as before Jung became an analyst he was an accomplished hypnotist.

Whilst discussing possible dangers in analysis we must note that the operator exists simply to act as a mirror in which to reflect the subject's own unconscious, and according to the condition of the mirror so will it faithfully do its work of reflection. An analyst's mirror must be clear, steady, and free from personal bias, either in relation to the patient or his views. A real analyst needs absolute tolerance and should never enforce personal views on his patients, but must wait for the "God within" of each to demonstrate that which is truth for him.

Analysis can be of great practical and therapeutical benefit, not only to the abnormal psyche, but also to the so-called normal individual. According to this new psychology, every human being can be

classed under some particular type. The two main types are called the extrovert and the introvert ; in the former the main stream of the individual's libido flows out into the world of external objects, in the latter the libido is directed inwards, centred around the ego interests. The extrovert is more imitative, the introvert is more creative. The extrovert is too swayed by the instincts, the introvert, by the "will to power." The extrovert would rather love his fellows than rule them. We have also to remember that these remarks apply not only to physical but to emotional and mental activities. For example, it would be possible to be a complete extrovert, and yet spend all one's days sitting in an armchair, for the outgoing libido can go out to mental and emotional as well as physical objects. Besides these two fundamental types, Jung teaches that there are also four main temperaments, together with a large number of sub-temperaments. Each one adapts himself to reality in a manner conditioned by the particular temperament to which he belongs ; *i.e.*, people adapt themselves through their superior function, whilst the opposite qualities, the "inferior function," are buried in the unconscious. If these two sides of the psyche can be united by helping a person to get in touch with, and understand, his inferior function, a superior and more balanced type of individual is the result. The "pairs of opposites" are no longer at variance, but unite in a helpful union.

Analysis can also be of great benefit in preparing us to face and understand those psychical and physiological crises which are the milestones in our lives. The child becomes the adolescent, the adolescent takes upon himself his life's task by learning to separate himself from the collective values of his young life, and become individual. With the advance of age a further great adaptation has to be made, which consists mainly of giving up the more instinctive values for the intuitive and spiritual. Each time a definitely new psychological adaptation has to be made, and, if made shortly before the physical changes occur which follow the psychological, physical and mental health will result ; otherwise the person will be at war with himself and much ill-health and disharmony may result. At the great turning points in a life, and in fact whenever

a completely new adaptation has to be made, there is a temporary regression of the libido into the unconscious, from whence it emerges, bringing with it that which is to be the treasure in the new epoch. Analysis can help people to understand and make these adaptations in the right way.

To realize that different periods of life have different duties and adaptations is very valuable, and would go far towards making every period of life a joy and something to look forward to, instead of something to dread and avoid.

Analysis can be of still greater help to the abnormal. The consciousness that, through a dangerous introversion, is retreating into an underworld of phantasmagoria, can be rescued and brought back into the light of day. If a dangerous split has occurred, or is threatening to occur in a consciousness, it can be taught how to reunite the opposing factors and so be saved to sanity and reason. The consciousness dominated by some great phobia or fear, or tormented by some obsessing idea, can be helped to trace these demons of consciousness in the unconscious and be rescued from their torment. Truly, in analysis psychiatry welcomes a powerful ally, which will help it to penetrate to the roots of the troubles of which heretofore it has only been able to treat the symptoms.

We will now consider analysis under our third heading—its conclusions concerning various "occult" phenomena, and the outlook concerning religious and mystical states which has resulted from its investigations. We shall only be able to touch upon such subject matter as is of most marked interest, and will discuss it under three heads :

1. Its conclusions concerning certain so-called spiritualistic phenomena.
2. Its contributions to the field of comparative religion.
3. Its conclusions as to the origin and nature of mystical states.

The Jung psychology acknowledges the validity and actual occurrence of spiritualistic phenomena, phenomena which range from table rappings to materializations ; but it asserts that all these demonstrations are brought about through the action of free libido which has escaped from the control of the medium. This dynamic force is able to mould matter, even in its densest variety,

into materializations; at other times it affects the ultra-violet rays, and then the materializations can only be photographed.

I present these views not because I feel I can agree with them, but as an interesting attempt to account for spiritualistic phenomena on an empirical psychological basis.

Of course, analysis has its explanation of the origin of trance writings and utterances. It would consider that all such phenomena come from the unconscious of the medium, and not from any discarnate entity. Study of the subject indicates that a vast amount of such teachings really comes from a person's own unconscious, and that analysis is perfectly correct in stating this. But I personally believe that an unbiased investigator cannot easily avoid coming across material which can be explained on no other hypothesis than that a separate and independent consciousness is speaking through the medium, and which is other than a split-off portion of the medium's psyche. Analysis is likely to do a signal service in helping scientific investigators of occult phenomena further to differentiate the results which are produced by their own larger consciousness from those which cannot be so produced.

Of the origin and nature of religions the Jung psychology has much of interest to contribute. Jung teaches that the history of man's psychological growth and conflicts is portrayed in his religions and myths. That is why all religions have fundamentally the same teaching. Man has projected the story of his psychological growth "on the heavens," and so it follows that the concept of God, of the Devil, of those unseen principalities and powers, which, in terms of analysis, form the determinants of the unconscious, are purely relative, *i.e.*, they have no absolute existence above and beyond all human conditions, but are determined by them. Mankind has created the powers which people the world of the unseen, they in turn react on him and help to rule his destiny; because, psychologically, their power is much greater than any isolated personal consciousness, for they are animated by the surplus accumulated libido of the race.

In the early infantile stages of man's development he had not reached that individual stage when he could safely manage and understand all the powers of his soul, so he found relief for his internal conflicts in the

creation of a world of phantasy into which he could project the libido which centred around problems he was unable to meet. Though from one standpoint religious symbolism seems phantasmagorical and unreal, yet from another it is perhaps the most real thing in existence, for it represents the very root and essence of man's being.

A time comes in man's evolution when it is no longer advantageous that he should be separated off from these powers of his own soul; he needs to learn the meaning of their nature and origin, and so, although he retains them as useful psychological realities, they are no longer separated off from his conscious life. Through controlling and understanding all the forces of his soul, man frees for his future use and development the libido which otherwise would escape from his conscious control. By doing this, he has become an individualized human being.

Those of us who believe in a Logos as an absolute existence, Who exists above and beyond all human conditions, and who further believe that there exist regions in which dwell innumerable Intelligences of all grades and types who, again, have absolute existences not conditioned by man's psychology, are inclined to turn from Jung's presentation with impatience. However, this outlook has practical dynamic results, *i.e.*, its adoption as a working basis for the readjustment of a psyche undoubtedly gives a greater individuality and releases power. Moreover, these conclusions have been reached through a direct, empirical investigation of man's consciousness, so we are obliged to realize that we must here be contacting something which, if not wholly the truth, yet must contain a vitally important part of it.

How can we learn from and incorporate all this into our own outlook? The answer to our questioning can be put very briefly, thus: Whilst human beings use their religious conceptions to create fetishes and external idols which are separated and far from themselves, and regard them wholly as beneficent or destructive powers to be placated and appeased, the Jung criticism as to the resultant splitting off of a portion of their libido is perfectly just. But the fact that man thus creates his heavenly parthenon in the image and likeness of the great powers which control our universe, he by no means

shine, and the freedom of true country life, are doing much for all our children, most of whom come from cramped and vitiated town surroundings.

For the elder children also the change to Letchworth has meant a great widening out of their life in every way.

They attend St. Christopher School, a secondary school of the pioneer type, and meet other children, and thus have the chance of making friendships outside their own immediate circle; this leads to a bigger social life than they had before. They have the opportunity of finding self-expression along almost every line of development—intellectual pursuits, drama, art, woodwork, dancing, domestic science, needlework, games—and they take part in the self-government of the larger school as well as in their own home at Brackenhill, finding themselves working as citizens of a greater community, where the motto is "Service," and where there is no distinction of sex or class.

In other directions, too, the seniors are going forward. The ten elder children take a definite and responsible part in the work of the house, and two of the oldest girls, who have chosen to specialize in the Domestic Sciences, have already begun their training, putting in part of their time at school and part at home. Their happy faces and the manifest pride they show in their work indicates that they have, indeed, found a satisfying avenue of self-expression.

Some chickens have been promised to us for later on, and one of the girls, who longs to do work on a farm some day, is keen to take charge of them. She talks of them constantly, and is trying to learn all she can as to how best to look after them, and when one day she was told of the necessity of keeping their house clean, she replied: "Well, at any rate *my* chickens will always have a clean house!" It remains to be seen how she rises to her responsibilities when the opportunity comes, but the right spirit is there to begin with. We intend to let her sell the eggs to the household, and with the money obtained buy the necessary food and so gradually make her industry self-supporting.

Goats also are looming on the horizon!

We have a very much larger garden in our new home, and this year our gardener hopes to make us self-supporting as regards vegetables.

On Saturday mornings all the senior boys help him, and this year the members of the senior school have each a garden where flowers or vegetables will be cultivated according to the taste of the owner.

This summer our eldest child attains the age of sixteen years, which marks for her the ending of her right to occupy a cot. For four years she will have been a member of the Brackenhill community, and almost from the beginning she has shown such an aptitude for Montessori work that she has decided to take it up; we are striving to find some way of providing the necessary fees for her to stay on with us for training as a Montessori student for the next two years, after which she will be able to take a post in a Montessori School.

This brings me to another activity dreamt of in Bromley days and now materializing, namely, the training of girls on leaving school who wish to become either teachers or matrons in Montessori schools, or governesses on Montessori lines in private families. We have two students now, and may be able to take more later.

But these are difficult times for the carrying on of the many lines of "activity" known as "Brackenhill." All of our cot supporters are not able to provide the £60 a year necessary to keep a child, and, therefore, we must supplement from the General Fund. This has dwindled considerably of late, largely owing to the financial difficulties which have obtained everywhere, and funds are *urgently* needed. May I make an appeal to readers to help us in any way that they can? Come down and see our Brackenhill children, with their bright, eager faces and their keen interest in life, and judge for yourselves whether it is not worth while to make every effort to give them the opportunity of becoming good and useful citizens, and of carrying into the outside world some of the ideals which make their lives so happy now.

# Education in Germany

By A. S. Neill

I HAVE often said in conversation that Germany won the war, for defeat is forcing her to find her soul. The reaction against militarism is stronger here than in any of the victorious countries. One sees it in the streets. The pre-war policeman (I am told) was an autocratic soldier; but the policeman of today, dressed like a forester, is a kindly civilian. He reminds me of the London policeman, unofficial and kindly. Of course there are reactionaries in Germany: there are haters. I am told that in some of the secondary schools the teachers preach hate of England and France. I think of the staff of a large girls' school who refused me permission to visit the school because I "belonged to the nation that starved German children with the blockade." The elementary schools are different. The *Volkschule* (State elementary school) here (in Helleran) is run by delightful teachers, who are absolutely modern in their treatment of children. They have no punishments, and self-expression is the rule of the school. Many elementary teachers belong to the Wandervogel, but what exactly the Wandervogel is I cannot discover. Theoretically, I suppose, it is an organization of people who wander. Its members dress very simply: the men in short trousers, bare legs, sandals, no hats. They drink not, neither do they smoke. As yet the movement seems to be more protestant than constructive; it began as a reaction against the discipline of the school and the home. To show my difficulty in describing it I give the following answers given by members to my question: What exactly is or are the Wandervogel?

1. A return to nature.
2. A return to religion.
3. A league of youth.
4. A body wide enough to include Bolsheviks and Reactionaries.

There are elements in Wandervogelism that do not appeal to me, e.g., their hate of tobacco, fox-trots, beer, cinemas, their love for sandals and long hair; but I am glad to see them, for their attitude to education is

good, and I think that in their ranks one finds all that is best in the new educational movement here.

What is still wrong with German education is intellectualism. Even new ideal schools stick to the old idea that the intellect must be educated in the forenoon, and the emotions in the afternoon. Thus, in the majority of schools, cramming is still supreme. My friend Rita goes to a school in Dresden. From 7 a.m. till 1 p.m. she swots languages, etc. Rita's is a conventional school where book-learning is the only thing of importance, but I know a new school where the old division still obtains. I fear that the parents in Germany will take some time to sanction the new methods.

## Language Teaching

For the first time in my life I am teaching a language. I teach English by the Direct Method, partly because I couldn't speak German if I tried. It is very easy . . . "Karl, pull Wolfgang's nose with your left hand and scratch your left ear with your right hand." Great fun. Then I pull their legs (metaphorically and literally). I draw a man on the board, label him Uncle Hans, and write the word "nose" on his ear, "foot" on his mouth, and so on. "Now," said I to a class of 14- and 15-year olds, "draw your uncle and write in the names." The whole class labelled the nose "foot," the ear "nose," etc. Then I tried the experiment on a class of 10-year olds. They laughed me to scorn. The older pupils belong to an era when the teacher was an infallible god, and they accept without thinking. I add that the 8-year olds have been at English for two weeks, while the fifteeners have had it for two years.

I was present at an English lesson in a Dresden school one day. The pronunciation was good . . . if anything, better than my Scots pronunciation, but the method was very bad. It was all grammar, and for an hour the children talked of "I have been . . . I should have been . . . etc.," without

having any interest whatever. When I think of these children spending hours at English, French, German . . . all treated drily from books, I am sad. At present I am learning German, and one day . . . say, three years hence . . . I shall take up a German grammar and will no doubt read it with interest. In the meantime I have no interest in reading about "my uncle who met the postman."

In three months I have learned enough German to say: "Pass the mustard." A month ago a Russian girl came to our school to learn Eurlhythms. She could not speak a word of German then; to-day, she understands everything that the other girls say to her, and she talks German so rapidly that when I speak with her I have always to say: "Bitte, Fräulein, sprechen Sie langsamer." There is no moral attached to this story.

### **Morals**

Speaking of morals . . . Germany is just as bad as England in forcing morals down the children's throats. The children here are walking treatises on morals. I lit my pipe in a playground, and the whole school surged round me and shouted: "Smoking is bad!

You won't grow! (I am six feet). You will destroy your lungs!" (I play the cornet). I explained to them that they had no right to mould my character, and also admitted that I had no intention of moulding theirs. Result . . . a great talking all through the school. I have traced their moralizing to teachers and parents. Perhaps Germany will take some time to recover from her old self. In pre-war days everyone seems to have been a policeman by right of birth, and even now I am always coming across some busybody who is out to tell the world how to live. I think of the old lady at Potsdam, who was eloquent for an hour because another lady had walked over the grass, and I think of half-a-dozen people who have politely warned me that I was trespassing over their private grounds. Yet, in fairness to Germany, I must confess that, for all I know, they may have been asking me the time.

I want to make friends with the Wander-vogel. I think that they will, in the main, be sympathetic to my No Moral Instruction campaign—only they must not ask me to give up smoking or admiring Charlie Chaplin.

## **Elementary Education**

### *The Coming Reform*

**By A. Cecil Birch**

THE writer has had twenty years' teaching experience in various classes of elementary schools. He belongs to that section of elementary teachers who are convinced that a thorough acquaintance with up-to-date psychology is indispensable to every teacher of young people. He would even say that personality is of very little value without knowledge of the psychological principles that should underlie all attempts deliberately to train the mind and character, and that true "skill" in teaching necessarily presupposes a scientific knowledge of mind. Such a conviction and such implied hostility to "pure" empiricists must come to anyone who has diligently and without bias studied the theories of Freud and his successors. It is

because he believes science is more necessary to school teachers of the young than it is even to physicians and surgeons that he, and increasing numbers of his class, think the time is ripe for drastic overhauling and reform of elementary education, ideals and practice, so as to conform to modern thought. Psycho-analytic psychology has upset all our preconceptions of formal education, and of all things human.

When that reform is in full process of being realized, its central predominating feature will be, undoubtedly, curtailment of practically unrealizable ideals, abandonment of conflicting aims, and general recognition that formal school education for children up to, say, 14 years of age, contains in its present

form, at least as many potential dangers to individual and racial sanity as blessings; in other words it will be recognized by all (except those who hug prejudice and prepossession to their hearts) that there can be only one all-embracing aim for elementary education, namely, sublimation of primitive egoistic impulses (of struggles for realization of the individual "self") into social altruistic forms of behaviour, or, put another way, that the comprehensive aim of all elementary education is to educate the barbaric unconscious mind, to divert the abundant energy of the savage strong in children into channels that will satisfy—and glorify—the desire for self-realization and at the same time subserve social ends.

Realizing, as we must to-day, that this single aim subserves all other aims of elementary education, *e.g.*, the true spirit of craftsmanship, citizenship and parentage—these latter aims and ideals will be absorbed, but not lost, in the aforementioned psychological aim. The substitution of one aim for many somewhat conflicting aims will be a great reform in itself—simplification and definiteness always promote efficiency. What will the acceptance of this one single aim actually mean?

It will mean, in practice, that we shall no longer get conflicting demands for clerical, manual, artistic, dramatic, literary, musical and other "efficiencies" in elementary education. We shall not be pressed to "inculcate" this, that and the other "appreciation" to satisfy specialists and partisans, *as we are at present*. We shall refuse, point-blank, prematurely to label our scholars just to satisfy any particular section of outside opinion. To be perfectly frank, we shall disregard the demands of *narrow* "utility."

Occupations, vocations, livelihood, will be no concern of ours—our aim will be to socialize the primitive, subconscious mind, to enable the scholar to respond *socially* to the stimuli of the social organism, to live harmoniously under conventional conditions foreign to the nature he would otherwise carry over into adult age. (The demands of *narrow* "utility" will come later in adolescent education.)

We shall seek to discover the nature and mechanism of the subconsciousness (of the numerous instincts, motives and impulses that dominate the mental life), and when we

have arrived at a full understanding of these we shall utilize the subjects and methods—new and old—that best lend themselves to socializing these innate primitive "blind" attributes and forces, regardless of the bread-and-butter value of "the subjects and methods."

We shall recognize that in the duality of mind subconsciousness is the predominant partner, and, recognizing this, we shall also recognize three consequent facts: (1) that to confine our educative efforts almost exclusively to the "upper" conscious mind, as we do, regardless of the "deeper" mind whose ascending currents commingle with and powerfully influence those of the conscious mind, is to neglect the more for the less important part; (2) that in endeavouring to civilize the child we originate in his mind a more or less fierce conflict between what is primal and what is recent, and that mental peace and health will never ensue until we understand *both* contesting parties; (3) that the methods of educating the conscious mind are not always applicable to education of the unconscious (subconscious) mind.

Lest it be thought we are over-estimating the importance of educating the unconscious mind, we would remind the reader that most of the troubles and dangers that beset society to-day—"isms," "movements," "unrest," and increase of vice—originate in the uneducated subconsciousness. Freedom with uneducated subconsciousness "at large" is a dangerous form of individual and collective slavery!

But what of practical Reform?

We shall think less of culture and more of character—information, knowledge, acquired ability without character is no guarantee of real individual prosperity or happiness. And the same applies to nations.

Knowledge has increased enormously of late, and so has misery! Not conscious knowledge but character, determines the ultimate fate of nations. Character is subconscious and is developed, not by precept, but by silent influence, by more or less unconscious contact with what is good and elevating.

"Influence" in elementary education will, in the future, be more largely considered than at present and will be recognized to be of dynamic value in mental and physical behaviour. Teachers will be selected, not ap-

pointed, and personality will be accounted at least as important as academic qualifications. It will be realized that "pure experience," frequently the only qualification of the self-styled "practical teacher," has been sadly over-rated, and that psychological knowledge, with the psychological attitude and spirit, are equally indispensable to teachers. Our "calling" will become a scientific profession, with recognized experts and specialists within our own ranks. Psychological "suggestion" will be deliberately employed in training imagination and character. The writer employs it regularly with splendid results. Cast iron time-tables and syllabuses will be relegated to the limbo of forgotten things.

A psychological history sheet of every scholar will accompany him throughout his whole school career; future doctors and in-

telligent employers will demand such sheets. He will leave school, not according to chronological age, but according to mental age and fitness to leave. He will have more individual freedom and choice (under guidance) than at present. Expression lessons (reading, composition, drawing, etc.) will receive more attention than at present; the spirit of individual instruction will prevail. Formal informative lessons will be struck out. Geographical, historical and literary information will be imparted incidentally and by reading. They have no intrinsic importance for the child. Our functions as teachers will be to put the child in a position to acquire such information for himself, when he can assimilate it. Finally, scholars will be led to practise the social virtues, not merely to hear about them.

## Book Reviews

**English for the English: a Chapter on National Education.** By GEORGE SAMPSON. Cambridge University Press. 1921. 5s.

"Every teacher" says Mr. Sampson, "is a teacher of English, because every teacher is a teacher in English." This is the keynote of a book which, in our opinion, no teacher can afford to be without. The writer's position appears to be midway between the freaks and the pedants, the over-revolutionary and the blindly conservative. Perhaps, if anything, he is a little less than fair to the influence of the New Psychology on Education, and is apt to treat the former as a science of the intellect only, without realizing the magnitude of its implications and the practical nature of the instrument which it puts into the teacher's hands. "In spite of its name, psychology has nothing to do with the soul" is obviously a superficial statement. This, however, is the only example of unsound or hasty judgment which we have discovered in an excellent book.

Mr. Sampson begins by laying his finger unerringly on the weak points in our educational system, especially as applied to those schools which one-seventh of the population attend—the attempt to make it too early "vocational" in character, the failure to perceive what is the real object of education, the invidious distinctions between different classes of school, the pyramidal nature of the elementary school syllabus, and the absence of "amenities" which marks the elementary system as a whole. Much of this has been said before, but seldom with such point, directness, and humour.

After fourteen pages of preliminary matter, full

of valuable generalization and suggestion, Mr. Sampson turns, in Chapter II, to his immediate subject, emphasizing the fact that what is wanted in regard to English teaching is a new conception of the place of English in the school, and of its intrinsic worth and value, not as one, but as the great medium for humane study and a common culture among the youth of England. He urges the consequent need for giving to our children, early in their school life, a mastery over their own tongue, the single instrument and weapon whose use life uncompromisingly demands, and one which if not used will inevitably be misused. "English . . . is a condition of existence rather than a subject of instruction . . ."

Chapter III opens with an enumeration of the "six aspects of the English course," viz., (1) Training in Speech, (2) Training in Talk, (3) Training in Listening, (4) Training in Writing, (5) Training in Study, (6) The Induction to Literature, and discusses each. The first three sections deal with the urgent need for a definite and detailed training in the art of oral self-expression in correct or "standard" English—the national heritage of every English child. The fourth section, on the Art of Writing, is by far the longest, and contains the most controversial matter. Mr. Sampson is "out against" two things—the fallacy that a classical training is necessary to the appreciation and mastery of English, and the method of teaching composition still practised in many schools. "We cannot reasonably give a boy a piece of paper and order him to go and create something, but we can reasonably order him to go and record something . . ."



The writing of plays and stories rather than of essays is advocated on novel and interesting grounds. "Epics existed before essays; the world had a large body of narrative and dramatic literature before it arrived at the essay; and yet it is precisely this difficult and fragile—even sophisticated form of composition that our juvenile pupils are expected to produce!"

Sane remarks follow on the advisability of corrections, the teaching of grammar and spelling, and the place of verse-writing in the school; but all these subjects, especially the last, have been dealt with in too summary and inadequate a fashion, probably from want of space.

In the section on "The Induction to Literature," we are told that the teacher of literature must not teach, but transmit. Like the actor, his business is to "get the stuff across" to his audience. He may make the work of great writers intelligible by necessary explanation of words and allusions, but his explanations must be sparing and above all well-timed.

Mr. Sampson takes the view that poetry should at first be read to, and not by, the class, since "a poem is in a sense a musical score, full of difficulties." But he sets great value on the dramatic performance of plays by children, and on the reading of selections from the Bible as a part of training in prose.

On the subject of juvenile taste in literature he is heartily, if unconventionally, cheering; the effect of the penny dreadful on the boy is, he maintains, far less pernicious than that of the daily paper on the adult.

"If any reader thinks I am exaggerating, let him buy a day's newspapers in London and . . . ask himself if one of their main purposes is not to perpetuate animosity, produce misunderstanding, alienate sympathy, and create the atmosphere in which disputes can never be adjusted, troubles avoided, or wrongs righted. Nothing that the boy reads does this daily evil." Similarly he defends the "pictures" as a valuable means for "opening and stocking" the minds of children from uncultured homes.

Throughout these and the subsequent concluding chapter, Mr. Sampson's arguments are expressed with a brilliance of phrase and aphorism which should make them no less popular than they are suggestive. A few examples may be given, and it is hoped that they will send every reader in immediate quest of the book itself.

"The only 'calling' that should be taught in school is the state of manhood, to which we are all called."

"Harrow is allowed to make men: Hoxton has to make hands."

"If I were asked to say, in one word, what it is that a liberal education gives, I should reply, Vision. 'Where there is no Vision, the people perish.'"

MARGARET L. LEE.

**Nerves and the Man.** By W. C. LOOSMORE, M.A. Murray. 6s.

*Nerves and the Man* is a healthy, sane book, full of practical suggestion for all, eminently suitable to place in the hands of anyone suffering with nerves and nervous breakdown. It inspires a quiet con-

fidence to endeavour, and since its practice is based on "I have suffered and overcome," it makes a special appeal to those needing advice for self effort. The writer undoubtedly realizes much more than he writes, but wisely refrains from troubling his reader with psychological and physiological explanations. The result is a simple, popular statement of well-founded remedies, which, if practised, cannot fail to bring relief to nerve sufferers.

The book, however, makes a more universal appeal. It is positive in its aim and points a way. The commendable little synopses and practical hints at the end of each chapter, and the ideas set forth on mental control, poise, repose, serenity, facing limitations and difficulties with faith and determination, are worthy the careful consideration of all. For with the nature of man so ordered and disciplined, everything is possible, not only health of person, but happiness of life and usefulness of soul also. "His such cultured men, who succeed in releasing the inhibiting factors of high ability and discernment, and find the power to produce, create and reconstruct for the well-being of society and the progress of civilization. He, who would attain to be such, must needs start his culture in some such modest ways as the book outlines, and thus as a manual for present practical daily living the book should make a wide appeal.

BERTRAM TOMES.

**The Art and Practice of English.** A Course for Schools. By ARNOLD SMITH. Methuen, 3s. 6d.

This is a masterly little book. It will be of great service to all teachers of English, and particularly to those who are groping their way out of the fog of the ancient paths. Although it cannot be said to bring us a new message, yet it deals with ideas and methods already known to the progressive teacher, with a freshness and conviction so great as to give them new charm.

The key-note of the book is the value of self-expression as a means of understanding the creative impulse which produces great literature, and of stimulating in pupils that creative impulse.

It is divided into two parts, the first dealing with composition regarded as expression of self with accuracy and sincerity, the second discussing forms of literature, the pleasures of poetry, and appreciation.

In Part I the most striking contribution to educational method is to be found in the chapters on the novel and the short story. The analysis of the *Master of Ballantrae*, together with the contrast made between it and *Cranford*, is most suggestive, whilst the somewhat Stevensonian manner in which children are led to the composition of a short story by the stimulus of an actual map, forming the starting-point of a story on *Buried Treasure*, is excellent.

In Part II the chapter on "Forms of Literature" is remarkable for its skill in combining great interest with extreme condensation. One chapter very commonly found in present-day books on the teaching of English—that on the writing of poetry by children illustrated by poems composed by boys and girls—we sought for in vain. This is a modern book too! Has Mr. Caldwell Cook ceased to reign?

**Psycho-analysis in the Service of Education.** By Dr. OSKAR PFISTER. H. Kimpton, London. 6s. net.

As an exposition of modern Freudian analysis in simple language this book is excellent. As a guide to the teacher, however, it falls short. Pfister raises a hundred questions, and does not answer them. He writes of the schoolgirl who cannot write on the lines, or the boy who crowds all his letters together. Then he goes on to something else. A single analysis of the unconscious motives of one child would have been more instructive than the whole book now is.

Pfister's idea of analysis is "the emancipation from the unhealthy inhibitions which have their origin in the unconscious powers of the soul, and their subjugation to the dominion of the moral personality." But the moral personality itself is largely unconscious, and it is possible that Pfister, a pastor, bolsters up the Personal Unconscious at the expense of the Impersonal Unconscious. This book gives no sign that he recognizes the existence of an Impersonal Unconscious. His replies to Jung are rather feeble.

A. S. N.

**The Education of Behaviour.** By E. B. SAXBY. London University Press. 6s.

Teachers, even if they had the time to do so, would find it difficult to cull from the mass of psychological writings of the last twenty years—writings bewildering in their variety—just those things that they most require for the right direction of their teaching. Dr. Saxby, working in the main along the lines laid down by Dr. McDougall, but neglecting nothing of importance in the discoveries and experiments of other authorities, has, in a compact form, produced a book which very nearly does all that it aims at doing. We say "very nearly," because we feel that the author wavers at times between two purposes: to write a scientific treatise, and to write a practical manual for teachers. This second purpose is apparently the main one, but is at times in danger of being lost sight of, a fact all the more to be regretted seeing that Dr. Saxby gives abundant proof of being perfectly capable of solving most of the teacher's difficulties. Apart from this, the book is eminently valuable, and not only valuable but readable. Above all its other good qualities, it has this one in particular: it forces the teacher to ask himself some very searching and disturbing questions. It makes him seek to discover causes rather than to register defects.

This book, more than most, encourages us to try to understand.

E. A. C.

**Training in Domestic Work.** (New Educator's Library.) Pitman and Sons. 2s. 6d.

This is a book of essays on domestic work. It may be considered under two headings: (1) The work as it is carried out in Elementary, Secondary, and Training Schools (Sections I, II, III, IV, VII, VIII); (2) The teaching of certain branches of domestic subjects (Sections IX–XV). The first part should be helpful to the student in giving her an idea of the ground she will have to cover. The order of subjects, however, in the exemplified

syllabus (Sec. II) is open to criticism. We should like to see Personal Hygiene at the beginning rather than towards the end of the syllabus. How simple and interesting the subject of hygiene can be made for children is admirably set out in Secs. V and VI.

The account of the work being done in King's College and in the few secondary schools that have had the initiative to take up domestic subjects is inspiring, and we commend its perusal to parents and those interested in secondary education. The scope of the work, bringing out as it does so many aspects of mind-training, should convince that domestic science is a worthy vocation for our girls.

The second division deals with methods of teaching the needlecraft subjects; it is written clearly and concisely and should prove of value to the teacher. The section on embroidery will fascinate all who love the beautiful. We specially draw the attention of parents and would-be students to the paragraphs setting forth the personal qualifications necessary for teachers of dressmaking. One feels strongly that the attempt to teach this subject, depending solely on training, has been the cause of poor results in the past.

F. T. B.

**Experimental Psychology and Child Study.—Training in Arts and Handicrafts.—The Teaching of Commercial Subjects.** (New Educator's Library.) Pitman and Sons. 2s. 6d. net each.

These three books are models of up-to-date publication. They are handy for the pocket and contain in compendium form much of the subject-matter of the *Encyclopædia and Dictionary of Education*. The first eight sections deal with experimental psychology and give the results of all the latest research work. Teachers will find particularly instructive the sections on the psychology of the class and research in education. A useful addition, however, would be a glossary of the more recent technical terms used by some of the contributors.

The second part of the book deals exclusively with child psychology and instruction. To understand childhood thoroughly one must keep in alignment with every type of investigation and this is what the book helps the reader to do. The two last sections deal with the teaching of sex-hygiene, and are written with a refreshing candour.

*Training in Art and Handicrafts* contains twenty-three sections by authoritative contributors. The import of the volume is to show the relation between Art and the Crafts, and how the culture can be applied. It is more of a guide than a treatise on theory, and how to undertake the instruction of art and various handicrafts is given in detail. There are numerous illustrations and the book is well designed to serve the needs of the teacher engaged in developing the creative faculties of children.

*The Teaching of Commercial Subjects* covers a considerable range of commercial education and gives clear direction in the best methods of instruction. It is especially useful for teachers in Day and Evening Continuation Schools, but commercial students would also find it extremely helpful. Each volume gives a suitable list of books of reference.

V. W. GARRATT.

**Education and World Citizenship: an Essay towards a Science of Education.** By J. C. M. GARNETT, M.A., C.B.E. Cambridge University Press, 1921. 30s.

This is an extremely able and interesting book. It would be rash to say that it is the best book that has ever been written about education; but at least I know of none that seems to me better. Its only fault is that it is somewhat over-elaborate and too full of technical terms. But, perhaps, this was inevitable. It is based mainly on physiological psychology, making large use of the work of William James, Dr. McDougall, and others. But in its applications it is comparatively simple and practical. What is chiefly emphasized is the importance of cultivating a single dominant interest. The exact nature of this interest will vary with different people, but it must rest on a central view of life which ought to be essentially the same for all. Mr. Garnett quotes with approval Mr. Chesterton's saying that the most important thing about a man is his philosophy; and he urges that what he calls "the Christian hypothesis" forms the best foundation for a generally acceptable philosophy of life.

It "is not necessarily the only possible one from which to start. But if any other that equally well fits the facts we have been considering has ever been formulated, it certainly is not so readily available, or so widely accepted already, as that which Christianity offers." "We must, however, be careful to realize that the acceptance of the fundamental teachings of Christianity does not mean the acceptance of all the frills that have gradually been added to them." "Whoever will begin to act on the hypothesis that Christianity is true, will find the hypothesis fit his experience, and so will verify it. But his experience, as it develops, will doubtless lead to modifications of any unessential assumptions which he may include in his first approximation. His Christianity will thus be sure to differ, in some respect, from that of any other Christian. Indeed, it must, if it be a living faith, grow from day to day and from hour to hour." I think this is sound doctrine, at least for the Western world, and it is well worked out by Mr. Garnett.

J. S. MACKENZIE.

**Feeble-mindedness in Children of School Age.** C. P. LAPAGE. Manchester University Press. 10s. 6d.

This is a valuable introductory text to a subject of increasing importance to the community. It is based entirely upon observation and research, and clearly indicates what has been attempted to date, to treat the feeble-minded and to improve their sad lot. There is an attempt to classify the organic causes of wanting intelligence, and the book must be of real help to the non-medical student and teacher. With a grasp of its findings and facts, the reader can more intelligently pursue the more technical literature upon the subject, and determine practical modes of helping these unfortunates. The conviction grows, as one reads, that mentality and intelligence are always behind the organic means of their manifestation, and if only one could succeed in releasing the inhibiting factor promoting feeble-mindedness, many useful citizens could be reclaimed for the State, and much irresponsible crime prevented. The organic effects of pre-natal causation

can surely be dealt with, and despite the despondent note of hopelessness sometimes struck in the book, there are distinct indications that those dedicating themselves to the helping of these children will achieve success warranting the efforts they are making.

B. A. T.

**A Project Curriculum.** By MARGARET E. WELLS. Lippincott. 8s. 6d.

The new volume of the Lippincott Series, *A Project Curriculum*, is an account of a modern attempt to carry out what Froebel taught long ago, that knowledge to be effective must be learned in "life connection," and that this connection exists naturally for the young child in its tendency to imitate the activities of its elders.

The "experiment described" (to use the word in its general and not in its scientific sense) was carried on in the three lower grades of a common school in America. The book includes suggestions for its continuance to the end of the school course, and contains also a section on the training of teachers and selections from well-known writers on Education bearing on the case.

For the usual curriculum was substituted "play-work" derivable from one main idea, the "project" nominally selected by the children but really chosen by the teacher. In succession these "projects" were the family, the store, the city, a fair (after one had been held in the neighbourhood)—a widening circle designed to satisfy the need for "socializing" the content of education recognized in America by all students of Dewey.

The vivid interest aroused in the children doing such work is beyond doubt. But it is perhaps an open question as to whether such a plan should be exclusively adopted. In acquiring an art, e.g., the art of reading, it seems unwise to discard all the help which a learner may get from the grading of difficulties, and children, even of the lower school, when once their interest is fully aroused, are quite capable of working with zest at "subjects" *qua* "subjects," e.g., at individual experimental work which may take the child much further than this scheme encourages, and further develop his power of independent effort.

These things can only be settled by future experiment. Meanwhile the book is full of suggestion for the thoughtful teacher and should help to forward the movement towards greater reality in education.

X.

**Psychology in Education.** Pitman and Sons (New Educator's Library). 2s. 6d.

The number of books on this important subject is increasing so rapidly that it is almost impossible to keep pace with all of them; but here we have an admirable account of recent views. No encouragement is given to the crank experimenter, but the chief value of psychology to the teacher is held to lie in a changed outlook. The book is one of a new library on educational subjects which is being published by Pitman's, and is an extract from an *Encyclopædia of Education* recently issued. The list of the authors of the various sections contains the names of all the best-known English psychologists and is in itself the best recommendation the book could have.

A. B. D.

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6

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# The Outlook Tower

## SUGGESTION AND AUTO-SUGGESTION IN EDUCATION

Suggestion and auto-suggestion have become matters of "practical politics" in the realm of educational practice. M. Coué would be the first to admit that suggestion in theory and practice is no new thing. But to him we must give the credit of reiterating the ancient truth in terms of modern thought, and of emphasizing, with cogent and eloquent illustrations, the paramount importance of *auto-suggestion* as compared with suggestion. The theory—to be found in Plato's *Phædrus*, and to which reference is made in exquisite terms in Pater's *Marius*—"which supposes men's spirits susceptible to certain influences . . . acting, . . . like potent material essences, and conforming the seer to themselves as with some cunning physical necessity"—has discovered a modern interpretation and a vivid application in M. Coué and his Nancy School of Auto-suggestion.

To the teacher auto-suggestion brings a message full of import. M. Coué's emphasis of the Law of Reversed Effort, by which he reveals that if the Imagination and the Will be in conflict it is the Imagination that wins, has given the teacher a new power to wield. Stimulation of the imagination is shown to bring about automatically all those amenities for which the educationist has laboured so long by appeals to the Will.

M. Coué holds that all real suggestion must be auto-suggestion, for unless the suggestion be accepted by the subconscious of the pupil it cannot take permanent effect. He has defined suggestion as "an active process which goes on in the interior of the individual and whose starting point is an idea." It is for the teacher to supply that idea, to surround the pupil with influences that make for beauty, strength and growth. It is for the teacher to see that the suggestions that reach a child are the right suggestions. "If suggestive action be not exercised methodically, it will be exerted by chance, in the form of the countless spontaneous suggestions which daily life presents to the child's mind. When we take this suggestive action

under our own guidance, we can ensure that it will be beneficent."

Charles Baudouin in his book, *Suggestion and Auto-suggestion*,\* gives an instance of the use of M. Coué's method by a teacher in Geneva. "Every Monday, when the week's work begins, she writes on the blackboard the 'resolution of the week.' In a brief phrase this summarizes and aims at correcting some fault in conduct or in methods of work which has been epidemic during the previous week. The children copy the formula, and collectively take the good resolution." Mr. Norman MacMunn, of Tiptree Hall, is carrying out a similar experiment with difficult boys. The results have been astounding. At morning assembly his pupils put themselves in a quiescent state and Mr. MacMunn repeats the Coué formula, after which he enumerates the qualities to be awakened. Mr. MacMunn is proving that by the use of auto-suggestion, "not merely will the child learn self-control, not merely will he develop his physical energies and be helped to resist disease, but in addition he will be able to develop (in a degree hardly conceivable by those who have not seen the method applied) his working powers in all fields . . . in especial he will learn to *like his work*."

## WILL V. IMAGINATION

There is a good deal of discussion among educationists on the Coué theory of the inferiority of the Will to the Imagination, and we are inclined to believe that it is because M. Coué and his School are using the term Will in the restricted sense of the personal Will of the normal consciousness; but, if we realize that the chief aim of character building is the surrender of the lower self to the higher or larger Self, we begin to understand the place of will in the narrow sense in relation to will in the wider sense.

To perceive the right perspective of the new psychology, it is important to differentiate the Unconscious into the subconscious, the super-conscious and the midpoint of conscious awareness. It is the will of this

\* On loan from the New Era Lending Library.

central consciousness that is defeated by the imagination through auto-suggestion, not the will of the super-conscious. When imagination, conscious will and super-conscious will are in harmony a genius is revealed.

In the psyche are enshrined all potentialities and the whole aim of evolution and of education is to render these latent powers active through external stimuli. Education is release of power, expansion of consciousness, the widening of the conscious awareness into closer relationship with the super-conscious.

\* \* \* \* \*

### FACULTY V. KNOWLEDGE

No study is in itself of great value (except for examination purposes). The real power of knowledge lies in faculty acquired, in breadth of vision, in capacity to comprehend and control the external universe, in the understanding of men and manners strange to native custom; it is to perceive the virtue in ideas and acts opposed to personal temperament.

\* \* \* \* \*

### LIFE, THE GREAT EDUCATOR

All experience is necessarily educative, but at school, during childhood and adolescence—years of high suggestibility—there is a concentrated period for the application of special stimuli for the purpose of awakening moral, mental and emotional qualities. It is then that the child's unconscious absorbs most completely suggestions from the persons and things surrounding him.

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### THE OLD TEACHING V. CREATIVE EDUCATION

Creative education is founded upon auto-education and since, in order that auto-education may exist, the subconscious must accept the stimuli presented, it follows that such stimuli is more readily assimilated by the subconscious when the imagination is awakened by natural interest and desire. The child learns more readily when left free to study in his own way, free to express himself in accordance with his inner urge.

It is essential to realize that there is a profound difference between the old method and the new. For example, think of the old method of giving an art lesson. The children

are set to draw a model regardless of whether it is attractive to them or not, the teacher going round from child to child, supervising the work. Compare this with the method in Prof. Cizek's school in Vienna in which the pupils are free to draw anything they fancy. Anyone who has seen the exhibition of the work of these pupils cannot doubt but that Prof. Cizek has discovered a way of evoking latent talent to a marvellous degree. Again, compare a grammar lesson of the old style, in which the mistress endeavours to *teach* the parts of speech, with a Montessori grammar lesson in which the child is left to discover for himself the relation of one part of speech to another by using the apparatus.

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### FREEDOM ONLY RELATIVE

Freedom plays a large part in the new methods of education such as the Montessori Method, the Decroly System, the Project Method, Dalton Plan, self-government, free time-tables, and expression through drama, music and crafts. They evoke self-expression through freedom of the creative impulse. This freedom, however, is only relative. There is no complete freedom at this stage of evolution, for we are all subject to suggestion, and it is here that the extremist in education fails to realize the true meaning of the new psychology. He says that the child must be perfectly free and imagines that the child will be entirely guided from within, and will, therefore, be expressing *himself*. Whereas, what is really happening is that external stimuli from environment, from the personality of teacher and companions, from cinemas, posters and a myriad other influences, are constantly acting as suggestions, some of which are accepted by the subconscious to become stimuli for imitation in action. It is noticeable that in Intelligence Tests the degree of suggestibility is one of the indications of the degree of normality. High suggestibility indicates the normal or supernormal intelligence, while unresponsiveness is a sign of subnormal mental capacity.

The great secret of suggestion lies in realizing the difference between suggestion presented in such a form that through the Law of Reversed Effort it is rejected, and suggestion, presented through environment, atmosphere, an attractive personality or apparatus designed to fill the needs of the

developing psyche, which is more easily accepted by the subconscious and becomes auto-suggestion, involving expansion of consciousness.

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## THE PERSONALITY OF THE TEACHER

It is unfortunate, but nevertheless true, that success in the new methods of teaching depends just as much, and in fact more, upon the personality of the teacher as the old methods. But the teacher of the former glimpses the true meaning of education and realizes that it is essential for her to understand psychology and the laws of human growth, whereas the latter is versed chiefly in methods of presenting facts, of arresting attention by questions and answers and various devices on the blackboard. The teacher of the new school can no longer afford to be cut off from the trend of the world's culture. The richer the nature of the teacher the deeper will she reach to the sources of inspiration and imagination within her pupils. There will be no stage in their interests at which she will be found unilluminated.

The art of the new teaching depends largely on creating the atmosphere, the environment, in which spontaneous interest can be aroused and the provision of a variety of apparatus, books and crafts with which the child can satisfy his interest.

We can hear the old-fashioned disciplinarian exclaim, "If all learning is made so easy, then when the child, later in life, finds himself confronted with the difficult and uncongenial tasks he will be unable to make himself tackle them." This argument is psychologically unsound, but we have not space to demonstrate this at length now. Suffice it to say that most of us would find our difficult tasks easier if we would re-orient our views in the light of the new psychology.

Suggestion must, therefore, be understood to be one of the most potent forces in education, and should be studied and used consciously. It is of great comfort to the teacher who is confronted by the fact that she still has the old forms to face, the large class, the hideous school building, the old-fashioned equipment, the lingering effects of "payment by results," for notwithstanding all these she can put the spirit of the new education into

practice. Think of the suggestions that, during history or geography lessons, can be thrown out for the promotion of international good feeling and brotherhood, of the tolerant views on moral and religious questions that can be given in the scripture class, of the stretching of the imagination and the understanding of human character in dramatic work.

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## CREATIVE SUGGESTION V. CENSURE

The teacher must be careful never to make suggestions of inferiority or incompetence, of critical fault-finding or of assumptions that a child is untruthful or afraid, but rather must she give the counter-suggestion of belief in the child, of improvement perceived, of encouragement. A child who is constantly told that he is stupid or untruthful will inevitably become so. "It is far better policy to show great surprise that so good a child, one habitually truthful, etc., could have to-day made you believe that it was a liar, when you know perfectly well that it is nothing of the kind." Or again, a child told that he is no use at mathematics or who is taught by a teacher who is antagonistic to him, will develop a complex with regard to mathematics which will prevent him from developing mathematical ability until a counter-suggestion is supplied. Such a boy went to M. Coué saying that he was top of his school in every subject, but could not do mathematics. After six months' treatment by M. Coué he was top of his school in mathematics also.

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## AUTO-SUGGESTION V. PSYCHO-ANALYSIS

The word complex reminds us that there is a tendency in some quarters to consider that auto-suggestion and psycho-analysis are opposed to each other. This is not so, they are complementary. In cases in which spontaneous tendencies of an individual have been almost entirely obscured by adverse suggestion, psycho-analysis will reveal the genuinely original tendencies upon which suggestion can work for the healing of the personality. We have as yet only touched the fringe of the science of the psyche, but

even the fragments we have illumine all our educational methods. Now, as always, when a new idea raises its head among us there are those who would trample upon it, and so we read in the Press of a speech by Dr. Lyttelton in which he is reported to have said, "Our English sense of humour saved us from adopting this system of M. Coué, which was ridiculous, because it was in direct disobedience to Christ"! This kind of thing is a sure indication that something new is upon the horizon of human thought, something which, especially in the field of education, will "help to heal the wounds of the world."

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### THE NEW ERA IN BULGARIA

A monthly magazine of pioneer education, *L'education Libre*, has been started in Bulgaria, the first number of which appeared in September. It co-operates closely with the three editions of THE NEW ERA and adopts the principles of The New Education Fellowship. The Editor is Prof. D. Katzaroff, rue Botew 13, Sofia, Bulgaria—the subscription 50 leva per ann. All readers will wish the new venture a great success, and will, we are sure, make it known among their friends connected in any way with Bulgaria.

Prof. Katzaroff is very much hampered in his work by the present condition of exchange, which makes it impossible for him to procure the books from England that he needs in order to keep in touch with the new methods and movements over here. If any kindly readers would send small sums to us for the purpose of providing Prof. Katzaroff with books and journals, we would most gladly select these and mail them from this office.

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### LINKS WITH ITALY AND RUSSIA

Our efforts towards international co-operation are slowly bearing fruit. In Italy our Principles are published in *La Cultura Popolare* (via S. Barnaba 38, Milan) and a review of our French edition appears in this magazine each quarter. In Russia our Principles are published in *Pedagogicheskoe Obosrenie*, a magazine of the new movements in education under the direction of Prof. Braun, Lietzenburger Strasse 11, Berlin, W.15.

### EXPERIMENTAL WORK IN SCHOOLS

We are steadily compiling our lists of schools in which experiments are being tried, but we are not receiving as much information as we would like. We want to extend the list of schools published in this number. We shall be most grateful if readers will help us to complete our lists by sending us information concerning:

Experimental work in Elementary and Nursery schools.  
Experimental work in Secondary schools.  
Experimental work in the Colonies and Foreign countries.  
Names of Montessori schools.

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### "POSTS WANTED"

We often receive letters from teachers asking if we can help them to find posts in schools where the new ideals are practised. They have come across a copy of THE NEW ERA, and are delighted to find that there are actual schools where their dreams have become fact. We will gladly assist principals to find teachers and teachers to find the posts they want if particulars are sent to us.

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### OUR SPRING VISIT TO FLORENCE

(MARCH 27—APRIL 19, 1923)

We are arranging a three weeks' course of lectures on Italian history and art at Fiesole, Florence, in the Spring. Lectures and excursions will be held on alternate days in order to allow visitors to be thoroughly prepared for what they see. A few of the lectures are as follows: Old Civilizations of Italy, Mediæval Florence, The Revival of Art and Learning, The Renaissance, The Medici, Savonarola. After each lecture visits will be made to the museums, palaces, galleries, etc.

There will also be a week-end conference between members of the New Education Fellowship and Italian educationists of the new school.

Inclusive cost of tour, £30. Further particulars and form of application can be obtained from this office. Names, together with a deposit of £2 per person, must be in our hands before the end of the year. Address inquiries to *The Secretary, THE NEW ERA, 11, Tavistock Square, London.*



# Fellowship (Community) Schools at Hamburg

By Elisabeth Rotten, Ph.D.

(Translated)

"No punishment, no external repression," "Emanating from the child," "From liberty to community (fellowship)," by each one of these formulæ the spirit of the new schools at Hamburg may be designated, and their depths may be sounded down to the spiritual impulse which, being no longer expressed by words, constitutes the dynamic force for all these experiments. Enlarging from one or other of the above sentences in all possible directions, one may encompass the field of the ventures and experiments to which a body of teachers may be led, who start out from such lines, and who apply them, firstly to themselves and by ever renewed self-examination, in dead earnest.

Yet by these formulæ the essential is but indicated and not described. What is growing and taking shape in these schools of Hamburg is not a method that can be *learned*, not a recipe, a panacea, but a high-way to Life. Internally it is defined in its direction from within, but without dogma. It is free as life itself. For this reason the young group of teachers repudiates the title of Fellowship Schools with as much reason to-day, as it had been joyously bestowed three years ago by the parents. The latter chose it with the feeling that only by close fellowship and the combined good will of children, parents and teachers alike could the school obtain a new meaning and value in life; the teachers repudiated it because they declined to see denoted by a name, a something attained, a something distinctive, that could never be a possession, but must be daily acquired and born anew. In their honesty, which distinguishes these seekers and strugglers in the midst of their constructive work, they admit that they have as yet no more passed through the stages of fermentation and chaos in their schools and realized perfect fellowship, than the state, public and private life, government and politics have arrived at unity out of their antagonisms.

There are two facts which give to the Ham-

burg experiments and to these formulæ (that can as well lead to new, much refined routines, as to creative new life) their inherent power. These new schools did not rise out of a revolutionary movement, a sudden seeking after something fresh, or an imitation of existing successful reforms. Rather did they represent the natural, organically grown expression of a movement of culture and liberty deeply rooted in the masses and democratic in character, which has ripened and become strong through external repression. Their founders, the working classes of Hamburg and a body of elementary teachers who are well acquainted with the soul, the wants and the powers of the people, and who are in dead earnest concerning liberty, brought them to life and not the learned body of psychologists. Their faith that liberty, creative life and realization of the Divine in the Human are one, is so strong that they fearlessly pursue the road of liberty to its end, if needs be, across chaos and running the risks of misuse and temporary retrogression. Their courage, derived from unlimited love and inner experience, enabled them to endure even the disorders which they abhorred and which the children themselves detest, until such time when they would be surmounted one by one by the spirit of fellowship arising from within.

In the school, "Am Tieloh," in the suburb of Barnbeck, which at first was the most overcrowded, a group of thirteen-year old children despaired of the possibility of quiet work amidst the surrounding noise and interruption. Some boys were ready to give up altogether and exclaimed, "If we had only stayed in the old school . . ." when a neighbouring group called a general meeting on the question of "Order in our School." The leader, a girl of twelve, conducted the meeting in a quiet and efficient manner, notwithstanding frequent interruptions. Grave charges and counter-charges were made, which met with neither contradiction nor defence. Each group found in itself a part of the cause of the common charge and

endeavoured to remove it from its own group and not from that of the others. The first-named group then hit upon the idea of transforming an attic into a classroom, of sharing the cleaning and painting and making of furniture and suchlike occupations. Thus was born respect for each other as well as the desire for quietude in order to enjoy the place which had become beautiful and cosy. Soon it was said of this group, which formerly belonged to the most undisciplined, that they took better care of their room and also of the school in general, than any other, that they lived more thoroughly the spirit of community and shaped their lives accordingly. Yet their teacher had at all times refrained from interference, and left the children to fight out and decide their own problems alone, only now and again tendering his advice.

Arising thus from existing circumstances, amid spiritual atmosphere, was formed, on a small scale and in anticipation of the future re-formation of social life, a piece of Reality, which constituted the basic impulse and hope of the slow, internal preparation of the creative work undertaken by the Hamburg teachers: viz., adjustment of the creative faculties of the individual to the economic process of production by substituting mutual aid for separate desire for accumulation and success.

Why should the soil of Hamburg prove more successful for such a venture than any other? However long the repression of the lower classes by the kings of commerce may have lasted, there blows a breeze in the "free Hanse-town" different from that in other parts of Germany; engendered by the keen, salt air of the North sea, the biting humour and almost heaviness of the coast-dwellers, the spirit of widespread commerce weaves threads with other nations and even red tape is woven with sufficient loop-holes for the human yearning towards freedom, while a deep rooted sense of home is attuned to a cosmopolitan feeling. Above and below, employers and employees in individual cases, are just as antagonistic in Hamburg as elsewhere and yet in both there reposes, despite the outer struggle, an innermost kernel, a confidence, a will in the direction of Unity and of profitable interchange in the formation of creative world-management, world-community, world-fraternity. Better expressed: in the keener sea-breezes of the Hamburg

harbours, connected by their world-shippings, there can arise a spontaneous and purer self-expression of that which moves the hearts of humanity in Germany, and in other nations, and brings them nearer to each other. That which is already existing deep down, in spite of political strife, animosity and estrangements that may separate them externally, is the longing for the kingdom of peace in which each shall serve the other, each free and yet bound to others in simple truthfulness and love.

The Hamburg group of elementary teachers has long been in advance of the rest of its German brothers in its ideals and in its attempts at their realization, Saxony and Thuringia coming next. This group has always been inclined towards politics, without being party-political. It has been a friend of the people and opposed to purely intellectual education. Its first expression was the foundation, towards the end of the eighties, of the Free Stage of the People drafted from the Hamburg Workmen's Union with a view to self-education in Art of the labouring classes. The elementary teachers took an active part in this under the leadership of Alfred Lichtwark.

In connection with this there followed in 1888 the founding of the Committee of Children's Plays which was inspired by their leader, Heinrich Wolgast, through his book, *The Tragedy of Youthful Literature*. This Association is still in existence. This was nothing more or less than a rejuvenation of pedagogy through the spirit of art, arising out of the firm belief in original creative activity and in the presence of the divine spark in every human soul. This was the harbinger of the gathering in 1913 on the Hohe Meissner mountain in Central Germany of 1,000 young people of both sexes and from all parts of the country for the Festival of Youth. The object of this assembly was the unification of all the movements of young people in the direction of social reform and self-education; the realization of the inner realities of life as opposed to the conventional, and of the spiritual as opposed to the material.

The Convention was indeed illuminating and inspiring, but the way to realization is long and arduous. Here, as also in Hamburg, it is necessary to unite the insight of elders, who are still young at heart, with the less mature efforts towards progression of the

young. The educational reform in Hamburg was never the special desire of the professional class. The educational system of the schools was reformed by the children, by life and by the people themselves who wished to do away with those aspects of modern city life which were detrimental to the growth of character, and to full and creative power. The clear thinkers of the Hamburg Workers' Union, who were suffering under the barrenness of the fight for freedom conducted on purely political lines, recognized this clearly. These illiterate people of the wage-earning class, who themselves had no more hope of reaching inner freedom, felt and believed that the children, if brought up in a realm of joy and freedom, would easily overcome all those obstacles which were too great for their elders. It cannot be insisted upon too clearly that this victory was only realized with the active help and moral support of these hard-working men and women.

Since 1896 the Hamburg Teachers' Association of Artistic Education had been working hand-in-hand with the National Pedagogical Union, and important art leaders of the nation helped the promotion of a quite new scheme of drawing in accordance with the needs of the children. Similar attempts were made in the realm of literature in which they trusted to oral or written representation instead of prescribed essays. Hitherto unintelligent regulations have hampered the time-table and have laid down certain rules for the teachers. The people's movement refused thus to be cramped. Jensen and Lamszus then carried on their experiments in spite of these regulations, and their children have succeeded in producing literary and artistic work, the merits of which it is impossible to deny. Reading and writing in the lower classes are not taught in set lessons, but the psychological moment is awaited when the child itself demands such instruction, as the result of its activities in painting, modelling, observation or meditation. In every normal child such urge is awakened in its own due time and stimulated by its activities and efforts. Any time that is lost by the late unfolding of these faculties is more than compensated for by the driving force given to this faculty by spontaneous interest.

But isolated reforms do not satisfy the educational enthusiast. In spite of pressure

and restriction from school authorities the teachers are realizing more clearly that the way towards reorganization is the complete organic reconstruction of the school through the awakening of the child's spiritual nature. Already since 1906, the teachers' committee has been fighting courageously for complete freedom for the child. This also cannot be emphasized too clearly in connection with their development. They do not want experimental schools in order to show what can be done, but they wish to experience what the child is capable of bringing forth when free from all outer circumstances and bound only by the inner urge of reality. To every such demand by the revolutionary teachers, the authorities opposed a still more compulsory scheme. Only in 1912 was there a real change in the governing bodies when the stolid resistance to tradition was overcome. The scheme for experimental schools was thus at last worked out by the authorities and teachers together, and was ready to be put into execution in 1914 when, alas! owing to the war, it had to be abandoned.

In 1917 it came to the fore again and had progressed so far as to do away with time-tables, which were to be replaced by a scheme of work with which the parents were to be intimately associated. Thereupon new difficulties arose, but the Revolution finally swept this away and in the very face of the political battle the workers of Hamburg joined forces for spiritual emancipation with the spirited, enthusiastic revolutionaries, and on November 12th, 1918, a group of young teachers conquered the Bastille of school management. The Socialistic Councillor for Education withheld the long hoped for complete freedom from time-tables except for those who were sufficiently keen to accept this great responsibility. All the elementary schools were given freedom either to continue with the old scheme or to work according to a scheme which had been previously put forward by the reformers, or again, to strike out on their own lines without any definite plan or aim and to work out their own schemes in conjunction with the children. That the majority of schools were not yet ready for this complete freedom is clearly shown as they chose the scheme which had been drafted by the reformers.

Two teachers, Carl Götze and William Lottig, undertook to secure the staff for two

new elementary schools who wanted complete freedom from any regulations of school authorities of any kind, and further, they undertook to fall in with the life of the children themselves. Their sole support was their own inner guidance through belief in the child and the trust and co-operation they received from the parents.

The labouring-class parents of whole districts of Hamburg awaited the call of the teachers for reform in the education of their children in the sense of human freedom; if authority had not opened the way it would have been forced from below. April, 1919, saw the foundation of the experimental (Community) schools at Berliner Tor, and at Telemannstrasse as well as the Wendeschule in the Breitenfelderstrasse, and during Easter, 1920, the school at Tieloh. Common to all was the firm resolution to face the children without punishment or exterior compulsion of any kind, as from one human being to another, and to be led solely by the recognized needs of the child; freedom from all stereotyped aims; education as a road, as dynamic life, an end in itself, modelling and yielding culture without ceasing. They aimed at turning away from the material, turning towards the soul, which knows itself as one with the body penetrated by it. Work of the old and the young was in common. They gathered together the children, boys and girls alike, of course, who were found in hospitals or suchlike places because of the occupation of schools, or the over-crowding of same or who had no school to go to. They differed in the degree of co-operation between parents and teachers, in the time it took to group together a body of teachers. Common again to all was chaos as a first result. Picture it, the voluntary yielding up of all externally guarded authority of the teacher, on the other side children accustomed solely to the discipline of obedience, to threat of punishment, fear, and in some cases, the urge of ambition. The fact that chaos supervened the removal of outer restrictions, which were only a discipline that had been *acquired*, was a certificate of the inadequacy and condemnation of the old teaching methods. It is to the Hamburg teachers that a crown of honour is due, who with heroic deeds and for the sake of the redeeming spirit of liberty, dared to take upon themselves complete disorganization, the outbreak of brute force,

*danger* even and misuse of freedom. For it was no small thing for 600-700 children and 20-25 teachers, male and female in each case, to find fellowship from within, to form groups, to stimulate the will to work, to discover desires in common and link them together without rules, to make such children feel at home, who were strangers or school-shy or school-haters, without courting them, to awaken all the latent good through joy and confidence and to support losses of children through the reaction of sundry parents. High tensions between teachers caused by clash of strong personalities had to be transmuted into driving, but not exploding, force. Whoever, in Hamburg, has walked from one school to another, and several have been since added to the above named, especially the Settlement school, Langenhorn—will know that each one has a distinctive destiny because each one is a distinctive organism, but each carries its own particular impress of the same spiritual law that gives form and sequence, rejuvenation and creative power to all existing life. The children's bright eyes, their frank speech, their habit of remaining the same whether teacher be present or absent, their copybooks, the maps and walls containing pictures of true infantile, self-found answers, in artistic form, of the young soul to the impressions of the outer world: all these speak with greater eloquence than the enumeration of details could do, of the inherent order and creative force which, never shackled, ever renewing itself, has been the reward of passing through chaos. A few concrete examples as far as space permits:—

Classes according to school age—with the exception of the youngest children—are abolished in several cases, but retained in others, and based on communal standard, in such a manner that constant change of classes and working groups in different subjects, occupying older and younger children, takes place. At Berliner Tor the forms consist of children of all ages who have grouped themselves around certain teachers. Nowhere has subject matter been predetermined or organized; but it has been proven during the past three years that *all* children, although of different ages, finally demand the same things as a means of understanding the world around them.

After eight years of schooling, the children, on the whole, leave with at least the usual

elementary knowledge which is considered absolutely necessary for even the simplest of vocations, but with this difference, that they possess capacities which they have made through their own efforts in response to the needs which have been awakened within them. There is also a still greater difference between this result and that of the ordinary type of school in that they possess, in addition, a variety of other knowledge which they have gained through their self-activity and that in the majority of them a spiritual force has become free and active enough to make them readily adaptable to new surroundings. This is a very valuable point when it comes to taking up practical work. Some schools work more on the lines of the individual activity of each child in accordance with its own wishes, while others lay greater stress on the unification of the individual interests. Nevertheless, in both cases, it is understood that everyone should be working for an immediate end which each can recognize. Only in this way can one eliminate all compulsion. Time-tables are never given out at the beginning of school, but schemes of work grow up in a perfectly natural manner. Co-education has had a very salutary effect on both sexes. Notorious truants and difficult children from other schools attend regularly of their own accord and link up with their comrades in the work. Joiners, locksmiths, cabinet-makers, tailors and seamstresses give courses of lessons and help wherever help is needed. The parents have free entry to the councils of the teachers. Of course, there are no ordinary reports, only individual and positive characteristics being mentioned. For this reason it is preferred not to put anything in writing but merely to have oral conversation between teachers and parents.

It is impossible in so small a space to give details concerning the general principles that have been mentioned. Each piece of learning is the working out of some subject by the child itself. Head and hand support one another in a natural manner. Nowhere is intellectual gift or activity considered superior to creative handwork. Scholasticism is disappearing more and more in so far as school may be regarded as a "special place outside the ordinary life and creation of mankind." The school is becoming more and more a place of concentrated and universal

life in which all men may share, and out of which will grow a new type of communal production and economics. In its totality it will become a unique educational process in which co-operative work will be regarded as having the highest cultural value. It need hardly be said that there is neither place nor need for sectarian religious instruction in a living community whose core is a religious dedication to Life as a whole. This community, which feels itself responsible in a brotherly fashion for the young people growing up within it, is becoming a universal family.

Just a few words in passing, concerning the most difficult yet most fruitful problem which the bold reconstruction of the inhabitants of Hamburg has brought with it, that is the union of these elementary schools with the continuation schools. Viewed from the outside the connection is as follows; the Lichtwark School, a secondary school in Hamburg, in which the old and new method are still in conflict, admits children from the elementary schools when vacancies occur, provided that they have obtained a "leaving certificate." But, naturally, the new schools prefer, without standing in the way of individual cases, not to make use of these continuation schools which after at most four years of instruction separate the children in order to give them special instruction for what are considered higher and lower callings. There is now official sanction for the erection of a school covering a nine years' elementary course, after the legal compulsory education up to fourteen years has been completed, and so the new schools now retain all those children who wish to continue their education after that time provided that they give their entire personal energy to communal work. The effort of the Hamburg elementary schools and their far-seeing teachers has set an example for Germany, and indeed, for the whole world. This effort will come into close relation with the professional schools and finally will take by storm those places of academic culture which serve only the tradition of the past. It may safely be prophesied that the work will be continued, the academic forms will be infused with new life and re-created. These true universities will then offer spiritual food to all members of the race.

# L'Ecole Unique

By J. Decroix

(Agréguée de l'Université, Professeure au lycée de jeunes filles de Rouen)

ALL those who, in France, have anything to do with education, or are in any degree interested in it, are following, more or less closely, the eager discussion that is now taking place about "*l'école unique*." An army of ardent enthusiasts, calling themselves "*les Compagnons*," have, for the last three years, been attempting to lay siege to our national system of education, urging the adoption of reforms that heretofore had only been advocated by individual thinkers or advanced political parties.

In order to enable the English public to understand the full meaning of these reforms, it will be necessary first to give them a glimpse of the way in which education, or rather instruction, is given in our country.

In the last quarter of the nineteenth century, when education was made compulsory for all, it was decreed that primary instruction would be given free of charge in lay schools under Government control, to children from 6 to 12 or 13 years of age. As a matter of fact, with very few exceptions, only the poorer part of the population availed themselves of the opportunity thus offered, and, in order to allure the children of the well-to-do out of the clerical schools that still existed, it became necessary to provide education for them in another way. Thus what we call "primary classes" were added to the secondary establishments (our "*collèges*" and "*lycées*") where bourgeois children receive tuition up to the age of 11. Originally the teaching was to be the same as in the poorer "*écoles laïques*"; but little by little changes were introduced into the syllabus of the latter, so that now the poor child who is to leave school at 12 or 13 in order to earn his living(?) has to be crammed with every imaginable knowledge(?), from the three R's to political economy (!), whilst his luckier little brother is allowed to be leisurely prepared for the secondary education that the wealth of his parents will enable him to receive. Of course, occasionally one of those poor children after an examination is fortunate enough to get a scholarship, and then

for him also the golden gates open; but it must be borne in mind that such scholarship is not granted when the *parents* are deemed unworthy of it, be the child ever so clever. Other children go to higher primary schools (*écoles primaires supérieures et professionnelles*), where real culture is still denied them, and they are crammed a little more before entering a commercial career, or a factory as skilled workmen.

Now one of the good results of the terrible War we have just gone through has been that things formerly considered as just impossible and belonging to the land of Utopia, are now talked about in a very natural way; the League of Nations is one of those "Dreams" of yore, *l'école unique* is another. As we said, long before the War the advanced political parties had pointed to the unfairness of the present system, but had never been listened to. When we were still at war a courageous little paper *L'Ecole et la Vie* was started, which began in one of the first numbers by giving a picture representing two *poilus*, a bourgeois and a workman, shaking hands and saying: "We have fought together in the trenches, our children shall now sit side by side on the same school bench." But public opinion was really roused when "*les Compagnons*," themselves fighting men for the most part, published their first book *L'Université nouvelle*. This book, a collection of articles written at the front for a newspaper, appeared with this epigraph from *Mr. Brilling Sees it Through*: "Now everything becomes fluid. The world is plastic for men to do what they will with it," thus showing what it was aiming at.

The Companions, who had borrowed their name from the Guilds of the Middle Ages with their three degrees of apprentice, companion or fellowcraft and master, had chiefly recruited from members of the teaching profession, and they began their book with an eloquent appeal to their fellow teachers, to those who, too old to fight, had not passed through the dreadful ordeal that had made the Companions ponder over the future fate

of the world in general and of their own country. They besought them to become practical idealists, not to separate any longer their teaching from life, their doctrines from conduct, but rather to come down from their "ivory tower" into the lists, and help to organize in a new spirit the new world that was being born. For, they said, this new world must of necessity receive a new education; the new citizen must be trained according to new principles; let us organize a really democratic system in our country and adopt, after Germany, *l'école unique*. "To separate, from the beginning, the French nation into two classes and keep these forever apart, owing to their different education, that is quite contrary to common sense, justice, and the national interest. Common sense requires that every mind should have time to reveal itself before it is placed in a special category. Justice demands that no force should be checked or deviated. The national interest requires that every capacity should be used and developed to the utmost."

There should be, therefore, only one teaching at the beginning, given in the same school; but as social prejudices are yet too strong to allow this mingling of rich and poor, and as it would only empty the national schools and fill the clerical ones which would still make a selection, the Companions and all Government teachers are now merely vindicating a single syllabus. After this common preparation a first selection by means of examinations and intelligence tests would decide the immediate future of the child; but as there are children of slow development, these would be tested later on and allowed to make up for the lost time. All the children that would pass the tests successfully would enter a secondary school, without any regard to their social status; in these schools they would receive the education best adapted to their capacities. With the present system a rich child is compelled to follow a classical or scientific training for which he may not be fitted in the least, whilst a poor one has to work with his hands or become a tradesman even if he feels no inclination for such calling.

Starting with these two leading ideas (1) equal opportunities for all children, thus enabling them to reveal their innate capacities and (2) a complete development of all so as to make of them better servers of the State, the Companions have worked out a

full programme, through the details of which we do not mean to go here, but which contains many interesting items.

Firstly, a good physical training is to be given to every child, the Companions believing in the Latin adage too often forgotten in France, *mens sana in corpore sano*. The teaching of crafts will also take a large part of the time. Intellectual education is to be very simple; in the new school there will be no *teacher* whose duty it is to cram into the children the contents of a whole cyclopædia, thus provoking indigestion, but an *educator* who will bring out what is in the child, and arouse his capacities. There will be few subjects and fewer books; their own tongues, the three R's, a little history—and here I am sorry to say that, for the Companions, *national* history seems to be the be-all and end-all of civic education—many object lessons, not with books or pictures, but with the objects themselves indoors or out-of-doors. Secondary education is to be of greater variety, and given in different schools; the classics, modern languages, sciences, and also practical training for practical minds, each child will be given what suits him best, receiving at the same time a general culture along the line he has chosen.

Such were the outlines of the reform about which there has been so much discussion in France when, in July last, the Minister of Education asked the Conseil Supérieur, our Supreme Board of Education, to decree that henceforth every pupil of a secondary school should be made to learn Latin for three years, and Greek for one year, failing which he could never hope to enter a university. This reactionary measure was immediately opposed not only by the Companions but also by some of the best university professors among whom are members of the Conseil Supérieur and many primary and secondary school teachers, and it seems very likely that the official world will have to take into account the wishes of an ever-growing number of citizens who are determined to get a democratic reform of our national education.

Actually teachers are trying to make the best of very defective methods, or to use better ones in spite of the rather strict rules and the crushing amount of work demanded of the children.

# The St. Christopher Guild

(*St. Christopher School, Letchworth, Herts.*)

By I. A. Hawliczek, B.Sc.

ARISING out of a few simple attempts that have been made for some little time past, there has at last sprung into active life something which is probably unique at the present moment, though capable of rapid growth and expansion among other schools. The St. Christopher Guild, for such is the title by which this development has come to be known, is the unification of a considerable number of hitherto isolated handicrafts and other occupations of an allied nature. At the present moment the Guild offers the following activities to its members: printing, weaving, woodwork, photography, decorative art, bee-keeping, poultry-keeping and gardening. Each of these branches is engaged in by a separate set of pupils of the St. Christopher School at Letchworth. Three grades of members are recognized, in accordance with the usual practice of the Craft Guilds in former days, viz.: apprentices, craftsmen and, finally, guild masters. The newcomer makes his or her choice—for, of course, the Guild is co-educational—of an activity, and thereupon becomes apprenticed to the particular branch in question. Having attained to a certain degree of proficiency in this, he is ready to be promoted to the rank of Craftsman. From among these one is chosen for the office of Head Craftsman, and this person carries on his shoulders the responsibility for the work of his branch, and is in command of the other craftsmen and apprentices belonging to it. Behind the Head Craftsman stands the Guild Master of the Branch. At the moment this position is filled by a member of the staff of the school, who acts in more or less of an advisory capacity, leaving the craftsmen and apprentices to carry out the actual details of the work. It is not, however, intended that the Guild Masters should always necessarily be grown-up people. At the moment it is the case because the scheme is still in its infancy, but so soon as the Head Craftsman attains to a sufficiently high standard of knowledge and ability, he will be eligible for promotion to the rank of Master.

As one of the central aims of the Guild is the production of work which shall be characterized by its beauty, its usefulness and also by the perfection of its workmanship, a given person is allowed to become apprenticed to only one branch of the Guild at a time. Not until he has become a craftsman of some ability in that branch will he be allowed to become apprenticed to a second branch. It should, perhaps, be added here that this regulation is no real hardship, and does not mean that the avenues of self-expression through handwork are in any way limited for that individual. The school itself provides a variety of crafts as a definite part of the curriculum, and these are entirely independent of the Guild. Guild activities take place out of school hours, are voluntary, and may be regarded as supplementary to the school curriculum.

Within certain limits each Branch of the Guild is autonomous, framing its own regulations for the guidance of its members and for the adequate preservation of the implements of its craft. It decides on the number of apprentices it can usefully employ, and on the times and seasons when these are required to attend.

The various Branches of the Guild are linked together, and their general policy guided by the Central Guild. This consists of a board of directors composed of Guild Masters, from among whom is chosen a president and secretary, and also the head craftsman of each branch. This Board is modelled on the lines of a business company, keeps minutes of its meetings, considers applications for membership of the various Branches, makes appointments, controls all financial matters, deciding what expenditure shall be made, and in which directions, etc.

The Guild Secretary has a staff of assistants who have applied for that work and been appointed by the Board, after due consideration of the testimonials they supply from the teachers regarding their writing, spelling and arithmetic. They are being trained in busi-



ness methods, keeping the accounts, writing the letters, ordering the supplies, disposing of the finished products and doing all the other pieces of work incidental to a business enterprise. Whenever any materials are required, the Head Craftsman sends a written order to the Central Office. The staff dissects this, ordering the different articles from the respective suppliers.

Each Head Craftsman keeps a book in which are entered all the raw materials obtained, and all the finished products disposed of. These books are checked periodically at the office, and the accounts made up for the Guild as a whole in a central ledger.

It is desired that each Branch of the Guild shall become self-supporting, but if, say, the weavers require an expensive new loom, money can be borrowed for this from the central fund, but must ultimately be repaid.

All profits derived from the sale of Guild productions go to the central fund. These profits will be applied to a variety of purposes by the Board of Directors. A grant, for example, would be made towards the purchase of something required by the school, but which could not reasonably be demanded of the school authorities. But the ultimate scheme is even wider than this. Eventually it is intended to help other schools less fortunately situated to embark on similar activities.

Let us suppose, for example, that another

school was anxious to start keeping bees. The Guild, through its Bee-Keeping Branch, would then give advice; would supply plans for the building of a hive, or, if needed, would supply the hive itself. A competent craftsman or master bee-keeper might be sent down to instal the hive, introduce the swarm of bees, and give instructions as to the method of handling them. The expense of all this would initially be borne by the Guild, and could be repaid in the course of time out of the proceeds made by the other school, or, if necessary, a definite gift could be made. The scheme need not necessarily be confined to one country, but could be placed upon an international footing by which schools in any part of the world could, if they so wished, be linked together.

In conclusion, it should be insisted upon that one of the ulterior objects of the Guild is to teach the children a craft, to make them realize the dignity, and also the value, of labour, but more especially to indicate the benefits that are to be derived from co-operative work for the community as a whole, rather than for individual profit. Beyond the intimate knowledge gained of his craft, and the joy of his work, no Guild member receives any personal benefit as a result of his activity, but one and all share in the general benefits that accrue to the Guild as a whole, and in the successful and harmonious working of all its parts.

# A Visit to the "Fellowship School," Gland, Switzerland

By M. S. Stienon

A VERY interesting little school indeed, and very truly, as a lady visitor said, "*Le gland d'où sortira un chêne puissant*" (The acorn out of which will grow a mighty oak). I believe it will be so, as Miss Thomas, the founder, is working with the stream of evolution. The basic principles of the school are peace and harmony resulting from true freedom and co-operative activity. It is clear that those principles are the keynotes for the age to come.

Until now three great nations, for the school is international, are represented by the children—England, France and Germany—and the three languages are taught. There are eleven pupils, boys and girls, from eleven to sixteen years of age, but younger children are taken.

The school is thirty minutes' walk from the village and the station, near the Lac Leman, although higher up, and one hour's railway journey from Geneva (slow trains). From the school one enjoys beautiful views on the lake with the Alps on one side and the Jura on the other.

The whole work of the house is done by the children, except the cooking and washing, with which they only help in turn. The duties are undertaken after having been allotted at a meeting of the children and the Head.

One of the boys goes in the morning with a little cart to fetch the milk from the farm; another, the eldest boy, chops the wood for the fires and lights them, while other children have the care of some part of the house for which they are responsible. At the end of a short devotional meeting held after breakfast, when verses of the Scriptures are read in three languages, the school is just like a beehive, where each is busily doing his chosen work. All the children make their own beds. One bedroom on the second floor is called the "international room," and is occupied by three of the eldest girls, one English, one German, and one French. The children have

written their names on the outside of the door, accompanied by the three flags of their respective countries.

From 10 to 12.30 the lessons go on and the children work in little groups in different rooms. Languages and history are a speciality. M. Pierre Sérésol, friend and disciple of M. Adolphe Ferrière, has undertaken to teach mathematics, in which he is an unrivalled expert. In the afternoon the children usually go for a walk, after which the occupations are freely chosen. They have at their disposal the library where encyclopaedias assist them in their researches. Every week a famous man or woman, having been in some way a benefactor of humanity, and whose birthday falls in that week, is chosen, and the pupils have to find out all they can about him or her. Isaac Newton was studied while I was there.

After supper, which takes place at 6 (there is no tea), the children devote half-an-hour to the keeping of a diary. They read, write letters, or do some work.

The diet is vegetarian and the children have an ample diet; they specially seem to appreciate the delicious Swiss fresh butter, of which they have a plentiful supply. Fruit is also abundant.

A big garage in the garden is being transformed into a new one-storied building, where there will be a carpenter's workshop, a printing-room (the school has its own printing press), bath-room, lavatories, two dormitories for the boys and also a master's room. The building of a large hall is also planned.

A striking feature of the school is its atmosphere of quietness and peace, which does not exclude cheerfulness and gaiety—which qualities also radiate from Miss Thomas herself. During the fortnight I spent there I never heard a quarrel or a sharp word amongst the children, and I never saw a rough gesture from any of them. A true fellowship!

# Life at the Institut Jean Jacques Rousseau

(Geneva)

By D. Bieneman

THE primary aim of the founders of the Institut Jean Jacques Rousseau at Geneva, in 1912, was to bring students into contact with children. They wished to introduce into psychological and pedagogical studies, clinical methods. These are slower and more lengthy, perhaps, than those based on mere book-study, but they are as necessary to the future teacher as to the future doctor.

This object has been attained; but even more is being done. As soon as students enter the Institut they are plunged into the flowing current of life. They are not allowed to ponder over abstract ideas; they are made to realize at once the close relationship which exists between their studies and everyday life. The ideal is that theory should never be left without practice.

Freedom is the great watchword. New-comers are at liberty to choose amongst the numerous lectures those which they believe most useful or interesting. The only advice offered them is to be wise and limit themselves. Ten or twelve hours of lectures a week is considered quite sufficient: most students after a month or so, agree to this.

Very quickly each student finds some individual work, seemingly waiting for him: and therein lies the peculiarly delicate task of the leaders of the Institut. They must know when to intervene and help the hesitating student to find his way; they must *feel* the psychological moment and step in then: if they are too early, the student may not yet have any idea of the direction in which his inclinations and capacities will lead him, and may thus take up unsuitable work; if too late, disappointed by aimless and fruitless wanderings, he may have lost some of that enthusiasm so necessary to good work. This intuitive guidance, coming thus, just when most needed, is sometimes a definite proposition: Would you have time to undertake this or that?—but more often a hint is sufficient. The student agrees; and there begins for him a delightful period: pupil and master work together at the same problems,

new ideas are welcomed and studied as attentively when they come from the former as from the latter. This is real collaboration, and it is one of the greatest joys and stimuli that can be found.

All the practical work is left to the student. He has at once numerous chances of applying what he discusses with his professor and of trying it in his own way. If he has any initiative, he can go ahead, he will not lack opportunities and help will be forthcoming when needed.

The Institut is like a living tree, constantly shooting out fresh branches. Here are some of them:

## 1.—PEDAGOGICAL WORK:

Attentive study of various school systems and of methods in use. The little school for children from three to nine years old, attached to the Institut, *la Maison des Petits*, is the most attractive "laboratory" that students in this particular line could desire. Care is also given to the study of the State schools, so as to elaborate curricula better adapted than the existing ones to the necessities of present day conditions, and to questions of school organization and administration.

## 2.—CHILD-WELFARE AND CARE OF MENTALLY DEFICIENT CHILDREN.

Here, also, practical work is the basis of all study. Students undertake individual research work, visiting Juvenile Courts or nurseries, inquiring into the social conditions which influence the lives of children of the poorer classes, visiting their families and coming thus directly into contact with them. Some students take charge of a mentally deficient child for a few weeks or months, spending an hour or so with it two or three times a week—or even every day. A class in one of the Town Schools for backward and mentally deficient children, is open to them, and they can go there and work under the direction of the mistress, Mlle. Descœudres,

a most remarkable woman, who also lectures at the Institut.

### 3.—VOCATIONAL GUIDANCE.

This is one of the Institut's newest branches and already an important one. Students have much opportunity here for useful and practical work, as the Institut, in collaboration with the International Labour Office, is working at a series of monographs with suitable tests for each trade or profession. The elaboration of these tests, their application, and all practical work in connection with these monographs, can be undertaken by the students. Incidentally this brings them into contact with workmen and people of various trades and prepares them, in the simplest and most practical way, for their future work.

One should not imagine, however, that these are water-tight divisions, nor that they comprise all the Institut's activities. It happens very often that students undertake research work on two or more different lines. Thus it is quite easy, and indeed useful, to combine some kind of activity among children with vocational guidance work.

Liberty is the watchword at the Institut ; but there is another characteristic which must not be left aside and that is the joyful spirit which reigns there : the spirit one finds wherever people are working together with all their heart and mind and strength at a work which satisfies their most intimate needs and aspirations.

As one of the professors remarked once : " We do serious work gaily."

## The Home School, Budapest

*Notes from an Article*

**By Martha M. Nemes**

To this day-school set on a hillside in Budapest come the children from the more crowded parts of the city, and here they learn good citizenship as well as the usual school subjects. Mrs. Martha Nemes and her staff believe that for these children harmonious development of individuality and ready adaptability, with a minimum of school-learning, is the best training for adult life. As far as possible, freedom in choice and method of work is allowed. The third class, for instance, learn arithmetic and the principles of account-keeping through the medium of a stationer's shop, the children taking turns in buying and selling. Through the setting-out of their stock-in-trade they learn order, method and tidiness. Geography also is learnt by means of games of lotto and forfeits. The first class is taught solely through games ; but in the higher classes games are used only to perfect and impress lessons which have been learned. The older children dramatize their reading-lessons,

and write stories for the younger ones ; so useful has this method of learning proved that a continuous run of instructive plays has been adopted as a necessary part of the curriculum. Regional geography, combined with history, is very thoroughly taught, and to impress these subjects the children write stories embodying the facts they have learned.

Mrs. Nemes endeavours to give her pupils a clear idea of the inter-relation and inter-dependence of all forms of life and all branches of study, and to teach them something of the laws governing the Universe. Ethical and religious instruction is given incidentally, and by means of discussions in school and the observance of festivals. Self-government is practised by the children, but Mrs. Nemes finds that in a happy and busy life, serious questions of discipline rarely arise. School is made the centre of honesty and kindness, and these are inculcated and practised in a simple and natural way.

# Drawing Subserving to Education

By G. Te Winkel

(Author of "New Principles of Education and Tuition")

In the more advanced educational centres in Holland, the value of drawing as an educational factor is beginning to be realized; drawing is being taught, not as an end in itself, or for the development of a special talent, but as a means of self-expression.

As an infant man learns to speak; the entire speaking world around him encourages and helps him. Yet speech is not enough, for he may not know the word of adequate meaning; or the words available in any language may not answer his purpose. The child gesticulates for want of a word, and from the very beginning the movements of his little arms towards a loved person or object are quite different from those expressing annoyance or aversion. And the same instinct which moves him to express his feelings by gesticulation, informs us of his meaning, for we too, deprived of speech, would show love or dislike, joy or fear, by the same gestures.

Thus we come to the core of the question. Gesticulation, being innate, should be utilized and developed in order to help the child to express himself and to understand others. Drawing is *improved gesticulation*. When the child stretches forth his arms he draws an imaginary line quite spontaneously; every gesture is a line drawn in space. Education should teach the child how to fix these lines on paper, and how to make his gesture-language adequate to the thoughts he desires to express, much as it teaches him to develop his "baby-talk" into intelligible human speech. Drawing, therefore, is a very important means of expression; i.e., drawing regarded as written gesture. Up to a certain point technique is of little importance; the child will begin with "stammering" lines, just as he started speech with stammering sounds. But, as his ideas resolve themselves into order, his lines will grow steadier—not those which he merely copies, but the lines which he produces from the urge of an inner desire; the horizontal line of the sea; the curved line which encircles the cave; the

oblique lines and angles representing steep cliffs towering high into the sky. The fancies of a child's mind express themselves in terms of width and greatness, and it is by these early ideas of breadth that he will catch and reproduce most easily the meaning and value of a line.

Since education should meet and express the natural inclinations of a child, there should be an intimate connection between his play and his work. Drawing is both a very instructive game and a very enthralling lesson, but, treated as either, it must be subjected to strict guidance. To draw at random is pernicious, and no line should be accepted by the teacher that has no meaning for the child. On the other hand, constant control or interference is not good. Much can be done by talking with a child; by making him understand that an unnecessary thing is a troublesome thing. He should not be allowed merely to copy—even from nature, but should show his own character and personality in every line; his attention should be attracted to the main points only, all unnecessary detail being eliminated, and he should be taught to give a synthesis rather than an enumeration. Thus he will be cured, incidentally, of needless gesticulation, and he will be helped towards clear and balanced thinking, for drawing, above all, is a discipline of the mind, and promotes lucid and correct self-expression. The word, also, should be allied to the line, i.e., the child should account softly to himself for each line as he draws it. Thus, whether he draws real persons and things or the creatures of his imagination, he will equally have something essential to say, and his work will be worth while.

Thinking is an activity which can be evinced, among other ways, by word and gesture, and drawing is gesture informed by thought. The spoken or written (drawn) expression is but the accompaniment of thought impulse urging to utterance. Utterance itself, from an educational point of view,

is only of importance in so far as it expresses the thought-impulse which lies behind and urges it.

It was Mme. L. Artus-Perrelet (Geneva) who first drew attention in Holland to the great educational value of drawing. Her method, if method it can be called, is to teach the child to reflect on his own words and deeds, and on those of others, thus assimilating himself with his surroundings, and in a measure understanding them, and feeling the intimate inter-relation between himself and them. The work begun by Mme. Artus two

years ago has been continued and developed, and a course for mothers and all who have children under their care is about to be started at Haarlem. The teaching at this course will be founded on the belief that it is as necessary for children to learn how to draw as it is for them to learn how to speak, and will show how drawing should be taught if it is to be of real value in education. Regarded and developed as an expression of personality, drawing affords the teacher invaluable and intimate glimpses of the inner workings of the child's mind and soul.

## Some Aspects of Child Delinquency

By E. A. Hamilton-Pearson, M.B., Ch.B.

(Physician to Children's Dept., Tavistock Clinic, Physician to the London Neurological Clinic.) (MS. received January, 1922)

THE problem of the delinquent child may at first glance appear one more for the sociologist than the psychologist; yet considered broadly, all psycho-therapy has an ultimate sociological bearing. In curing a neurosis the patient is rendered better able to take his full share of active daily life; he becomes a more stable and productive citizen—and that is the sociological justification of the treatment. From that point of view the differentiation of delinquent children into their appropriate categories, and the proper treatment of these categories, becomes a matter of extreme urgency and psychological importance.

The delinquent child is always a potential adult criminal, but he is also a potential adult neuropath; the child environment of the adult neurotic so frequently resembles the present environment of the delinquent child. So to treat the child, and so to treat its environmental conditions, that these two potentialities become comparatively negligible is the aim of, and the sociological justification for, the psycho-therapeutic treatment of the delinquent child. It is work which might reasonably be called Preventive Psychotherapy.

That our ideas regarding the treatment of

juvenile crime have advanced within the last eighty odd years is undoubted. The death sentence inflicted on a child of nine years in 1833 for the trivial offence of stealing twopence worth of paint would be inconceivable these days. The Children's Courts are a direct acknowledgment on the part of the authorities that child crime is different from adult crime, and merits different treatment. The presumption is that the juvenile is capable of being turned into a responsible citizen. The presumption is true and the end in view admirable, but the question arises, "Are the methods at present in vogue adequate to accomplish that end?" Personally, I have no hesitation in answering that question in the negative, and that because there is no attempt to differentiate between the various classes of child delinquents. (I will have more to say on this point later.)

The tendency is to treat each offender in a stereotyped way, as a miniature adult in fact, full play being given to these windy, progress annulling phrases "criminal heredity" and "moral imbecility."

It would really seem as if the average official attitude towards the child's consciousness were that it is a foreshortened adult conscious-

ness, as if one could look through the wrong end of a telescope at a father's consciousness and say that the miniature was his son's. The child is accredited with the same power of reasoning, sense of responsibility for action, sense of value, etc., as the adult fully formed, only minor in degree. Than which nothing could be more erroneous. These assets differentiate themselves from a child's relatively undifferentiated consciousness through its manifold experiences in reacting to the conditioning power of the environment.

Here is a case in point. A child of seven was sentenced to a reformatory for nine years because a fire it had lighted did damage to the extent of £3,000. The point is that the length of the sentence is, in this case, dependent on the amount of damage done, and, to my mind, could be justified only if the act were malicious. Here the child had attributed to it conscious powers far beyond the possibility of its attainments or the range of its experience. I submit that it was dealt with as a miniature reasoning adult; that it was assumed that its conscious act necessitated a conscious content, a reduced facsimile of an adult's, under similar circumstances. And I further submit that it is a totally wrong method of dealing with a child. It cannot be too strongly emphasized, especially as regards children, that responsibility for an action depends on the conscious appreciation of the consequences of that action. From that point of view all childish acts can be more or less accurately gauged, because it recognizes the fact that child life is a never-ending experiment. It is through this experimental feeling forward from the relative simplicity of early infantile consciousness and action toward the complexity of adult consciousness and action, that the precedents are laid down, and the values gained, which make responsible action possible.

It is not necessary to dilate on the fact that there is no such thing as criminal heredity; one might as well speak of an occupational heredity. Crime is a trade or profession, at any rate, a means of livelihood, and so hardly comes within the scope of hereditary traits. What has been mistaken for hereditary influence in the past is the same environmental bias which normally influences the child mind towards a definite desired profession or trade. But with regard to Moral Imbecility we are on different ground,

because as a term it appears to be rather widely used by the medical profession and to my knowledge by two well-known mental deficiency experts.

This term "moral imbecility," to my mind, is misleading; it is vague and it implies that any case to which it is applied is hopeless. Moral laws are relative and variable; they vary not only with succeeding generations, but in any given generation they vary widely as between nations; further, there is an almost equally wide variation in the moral laws of the several social strata comprising each nation. The imbecile of one stratum of society is imbecile for all strata of society, but the so-called moral imbecile could be an average member of another stratum with its different moral code. Where there is no accepted standard of common moral measurement is it possible to have imbecility? It seems to me that a "Soccer" player could, with equal justice, refer to a "Rugger" player as a sport imbecile.

The cases of so-called moral imbecility I have so far investigated, tend to group themselves into the following classes:

1. Regression towards a more infantile mode of expression. This usually occurs when sudden environmental changes take place requiring complex adaptations beyond the power of the child to accomplish.
2. Fixation at the stage of development reached when these adaptations were called for.
3. High-grade mental deficient incapable of reacting to conditions in the manner which would be considered normal for their year age.
4. High-grade mental deficient over the age of puberty with fully developed sexual impulses and desires, but without the normal acquired inhibitory powers. Normal children brought up in an immoral environment are quite likely to show a similar lack of inhibitory power.

This is not an absolute classification, nor is it adequate. It is merely to show how my own cases have tended to go toward certain rough groups, and in that way to indicate that certain of these groups are capable of being treated and show very decided and definite improvement under treatment. If

moral imbecility were a fact, would psychotherapeutic treatment show any results whatsoever?

At this stage I would lay it down as a hard-and-fast rule that no child should be finally sentenced at a Children's Court, or any other, until it has undergone a thorough psychological examination. Such an examination should include a report on whatever treatment is considered desirable or necessary. Any treatment would require the authority of a Court behind it to insure efficacy, but it is of equal importance that the Court should recognize that its primary duty is to sanction such remedial measures and not be mainly a punitive machine.

The need for such an examination as is advocated in the preceding paragraph will become apparent if I give a rough classification of the cases of child delinquency I have so far investigated. It is not by any means a final classification nor a comprehensive one; inadequate as it is it forms the fetal skeleton of a scheme which I hope may yet have a normal birth.

High-grade mental deficient, I believe, form the largest class among child delinquents. A class as difficult to recognize, unless the estimation of the mental age is made a routine preliminary in every investigation, as it is important that it should be recognized. The chief importance lies in this, a child's actions can be correctly judged only when its mental age is known. The present method is to go entirely on year age, the presumption being that all children of a specific age have reached a certain mental development and have a definite degree of responsibility for that particular age. To my mind it is a grossly unjust method, and its injustice lies in its arbitrariness. It will be generally admitted that a normal child of ten years of age acts more on impulse than a fourteen-year-old child, and that the younger child has less appreciation of, and consequently merits less blame for, the results of an action than the older child for a similar action. What follows is a logical extension of that admission. A mentally deficient child of fourteen years of age with a mental age of ten years, that is, with the intelligence equal to that of a normal ten-year-old child, is for all practical purposes ten years old; its modes of thought and action and its appreciation of consequences will be equivalent to what

might be expected at ten. To be justly dealt with, this supposititious child should be treated as if its mental age were its real age.

Apart from these infantile modes of reaction which appear normal for the degree of mental development, there is at least one specific mechanism productive of delinquency among high-grade deficient. The motivating force of this mechanism is the overwhelming sense of inferiority existing among the individuals of this class of case. As a rule, in the particular social stratum from which most of my cases have been derived, there is an almost unbelievable dependence on the mother sanction and judgment evident in the mentally deficient child. That is, the average psychology of the class is a Mother Psychology, producing normally a sense of inferiority. The mentally deficient child is infinitely more dependent on the mother than the normal child. And the greater magnitude of this dependence is the measure of the resulting greater inferiority sense. So the deficient child has its inherent inferiority emphasized and made increasingly more evident to itself by the daily hopelessness of trying to compete with children of its own year age.

Some form of compensation is necessary and usually shows itself in phantasy production. However satisfactory phantasy may be in itself, the time must come when something concrete is necessary to back it up as proof. Stealing whatever is required for such proof is not a far step when compensation is so insistent a necessity, and the act of stealing opens up new compensatory possibilities. So far I have found that the stealing in this class of case is usually indiscriminate, and that where money is consistently stolen, the thief, as a rule, gains little personal benefit, the proceeds being spent almost invariably on treating playmates. An illustrative case is that of J. P., a boy of sixteen years, brought to me for incorrigible stealing. He had a mental age of ten years, had always been backward at school, and had always played with children younger than himself. The stealing started shortly after he began work. Apparently he had very sticky fingers, for in the three months prior to my seeing him he had stolen some fifteen pounds in all. What he earned he kept as pocket-money. The significant facts in the case are that simultaneously with the stealing he



achieved an unprecedented popularity among his playmates, and even among older children, and that practically not one penny of the money was spent on himself—it all went in treating the other children. I am quite convinced that the motivating factor in this case was the compensatory impulse to the inferiority sense. Through his pocket-money he had gained a greater equality than hitherto had been possible. That was the start, and the impulse being to gain the greatest compensation possible it was not a great step to give material expression to the unconscious wish to compensate his inferiority.

The treatment of this class of case is largely educational. I believe that a large number of these mentally deficient children have an aptitude for some specific form of manual work. Tests can be devised—indeed some are in use—to define that aptitude in each individual. When it is defined it should form the basis of all future education. In fact, in every case, to make the child an efficient practical worker in some branch of a trade should be the goal of all teaching of high-grade mental deficits, purely mental work should take a secondary place. A mental deficient who could do a mechanical job well, and read and write only moderately badly, is of more use to himself and to the community than one who can read and write moderately well and do no mechanical work. The first, because he can do something practical and more or less earn a living, has to some extent lost his exaggerated inferiority sense; the second is a standing danger, a drifter to casual work, most frequently the chronic petty thief with recurrent attacks of prison, and is always a potential charge on State and charitable funds. It is well to emphasize that, whatever training is undertaken must be thorough and efficient.

Among children of normal mental development the first of the causes of delinquency to be considered are those due to

#### *Adverse environmental conditions.*

It would be impossible to enumerate every combination of circumstances and conditions which could be construed as being adverse. The following are, I believe, the most frequent:

1. Parents of different nationalities or of different religious beliefs, more

especially where the national or religious feelings are very strong on both sides.

2. Where one or both parents has a family from a previous union and offspring result from the fresh union.
3. The illegitimate child of either parent being brought into the family on apparently the same footing as the legitimate children.
4. Intemperate habits, alcoholic or otherwise, causing chronic dissension between parents in giving rise to recurrent exhibitions of extreme loss of self-control.
5. Inadequate housing accommodation, e.g., where children of fairly advanced years, of necessity, have to sleep in the same room as the parents; silent retentive witnesses of every act of the parents.

These environmental conditions appear to act in a specific way, by interfering with the emotional development of the child. Some part of the outgoing libido remains unattached or becomes detached. This part of the libido may become centred on the child itself, giving rise to exaggerated infantile emotional responses, which appearing at an age more advanced than that for which they would be normal constitute delinquencies; or if this libido remains unaffixed it is always a source of potential danger, frequently giving rise to delinquencies which have a distinct tinge of an unconscious wish for revenge.

The case of R. F., aged fourteen and a half years, is illustrative of this fixation of emotional development at an infantile level. Briefly, these are the points of the case: R. was a normal affectionate child from the age of two, when her mother died, to the age of six, when her father remarried. There was a definite antagonism between the step-mother and R. from the start. After a time R. showed less affection for the members of her family, lied over trifling events, finally finishing with a complicated delinquency—stealing and then lying strenuously—for which she was expelled from school. Every lie she told was either for the purpose of evading possible punishment, or for the purpose of postponing some disagreeable task. There also appears to have been a good deal

of unfair punishment inflicted. R. was a well developed child with the mental age of fifteen years. She was a *poseuse*, admiring herself and constantly looking for admiration, with little interest in anything but her own pleasure and the avoidance of possible punishment. Briefly, emotionally she was infantile, her love was wholly self-centred; her delinquency was due to that cause. The dreams in this case were peculiarly interesting and helpful in the analysis of the case. Having satisfied myself of the cause, I interviewed the headmistress of another school, who was willing to give R. a trial. Since she began at this new school she has developed what she herself calls a grand passion for a young female teacher; she is now in the intermediate stage of the outgoing libido, the stage which might be considered normal for her years. Her behaviour has also changed and so far all reports are good.

The second case is that of A. F., aged eleven and a half years, mental age normal, brought to me because of his bouts of extreme bad temper, and periodic theft. His mother was divorced when he was about five years old, from that time until a few years later when his father married again—this time a widow with one child—the boy was his father's constant companion. No complaint was made of A.'s behaviour during this period. Following the marriage the symptoms complained of developed; at the same time the boy became solitary in his habits and very inattentive. Investigation revealed the fact that the stealing was the almost invariable finish to a bout of bad temper, and further, that the ill-temper showed itself only if there had been an open act of affection between the parents. The theft was always from the stepmother's bag and had never been more than a penny at a time. One remark of the child concerning the stealing is important here. He said, "I don't know why I do it. I feel better at the time, but it always makes things worse." Briefly these are the facts of the case, and it seems to me that the actual theft was a symbolical expression of the wish to be superior to the stepmother, a fulfilment of the unconscious wish for revenge. Again a change of environmental conditions provided the desired attachment of the free, trouble-causing libido, which, detached from the father through the coming of the stepmother, was the force producing the symp-

toms. The last time I heard of the boy he was doing well; and to his father's joy he received a black eye in a fight at school. It was the first time since the trouble started that A. had stuck up for himself. This case is important not only from the child delinquent point of view, but also because it shows, in an early form, a mechanism possible in certain classes of adult kleptomania. If the boy had gone on without treatment, from frequent use he would have deepened the association path between a specific emotional stimulus, the state of mind produced by that stimulus, and the specific action bringing relief, namely theft. Can it be doubted that in adult life, given the specific emotional stimulus the action would have been in the nature of an impulsive theft?

In this class of case analysis is of primary importance. Analysis, not only of the child, but also of everything leading up to each separate act of delinquency. The analysis in itself is not sufficient to solve the problem. In every case concrete steps must be taken to ensure conditions allowing the child the greatest chance of normal emotional development, and that is the most difficult of all, because in many instances direct interference with family life is necessary, a labour infrequently rewarded with thanks.

### *Mental Conflict.*

In this class of case the delinquency is the direct result of, to use Healy's term, a mental conflict. It contains two sub-groups:

*Unconscious Conflict.*—In this group the conflict has never been in consciousness, the delinquent act being purely symbolical. Fetishistic stealing where the article stolen has always a particular shape, and a definite symbolical value, forms a good example of this class. As so far I have had no experience of the group I merely wish to note it.

*Repressed Conscious Conflict.*—In this group the conflict has been, in the first instance, a conscious one, but being too painful and proving incapable of solution has been repressed. Associated standards of wrong conduct are a frequent cause. In these cases there is usually another external association which acts as the periodic critical stimulus to the conflict.

For example, a child has repressed certain wrong ideas definitely associated with a former companion; in that state the child appears happy, but the appearance of the former companion, or anything reminiscent of him, is sufficient to stimulate the buried conflict, with the probable result that one of the associated ideas is reproduced as action, a sudden inexplicable delinquent act in a hitherto apparently normally behaved child.

The case of J. D., aged twelve years, is illustrative. He was expelled from school for a sudden act of theft. He was a bright, intelligent boy, testing well up to his year age, but very worried because he was absolutely unable to account for his action. He stole threepence from a boy's coat against which he happened to lean. He had no need of money because he had plenty in his pocket, also there was an absolute blank between the time of hearing the jingle of the money and the finding of it in his hand. In the course of the analysis it came out that one year previously a friend of his, an older boy, had stolen some stamps in his presence, and told him to keep quiet about it. It worried him greatly at the time to decide which was worse, to steal or to tell, and finding no solution to the problem dismissed it from his mind and dissolved the friendship. Nothing untoward seems to have happened until the day of the theft. On that day he saw and spoke to his former friend for the first time since the stamp incident. There is no evidence that this meeting recalled the friend's theft to my patient's mind, but it certainly left him feeling vaguely troubled and uncomfortable. Within a very short time of this meeting the delinquency occurred with its very definite blank. To my mind the former friend acted as a critical stimulus to the repressed conflict, and the theft was the direct resultant of that conflict in action. The analysis has so far proved efficacious, and the boy has been better in every way since, but a sufficient length of time has not elapsed yet to allow of any conclusion being drawn as to the permanency of that benefit. The only form of treatment of any use at all in this class of case is analysis, and my experience is that the analysis of a child is a difficult matter. It is really infinitely more difficult than that of an adult. Transference is more difficult to obtain, resistances are greater and less easily overcome than in the adult, and above all, a child

has a capacity of absolute stony silence almost beyond the power of the dumb to emulate.

I cannot pass the subject of analysis without emphasizing the importance of dream analysis in every possible case. Children's dreams—whether phantasy or night time dreams—are analysable provided the analyst has patience and tact. They are infinitely more complex than some recent observers would have us believe, and are rich in symbolism. Above all, so I have found, they throw definite light on each specific case. Beyond this statement, I do not intend to go at present. At some future date, when my material is more abundant, I hope to be able to deal more fully with this subject of children's dreams. Then I shall welcome the discussion which assuredly must rise.

#### *Premeditated Crime.*

That there is such premeditated crime amongst juvenile offenders is undoubted. It is also equally undoubted that when it has been found it should be punished, but the punishment having been inflicted, it should then become incumbent upon the authorities to make sure that the forces underlying the crime receive proper training and direction. The leader of a band of juvenile criminals must have powers which raise him above his fellows, a certain organizing ability, and a certain power of command. Even the commission of an ordinary theft argues the power of observation and estimating risks of initiative and energy. Where these powers have a legitimate outlet they are considered assets, but where legitimate channels are closed they will very soon find expression in the means closest to hand, and that means is most frequently crime. In this connection I would ask you to think of the war record of some of the pre-war criminals. They did rather well, and that was, I think, because the war gave them a natural outlet for those powers which in civil life were misdirected towards crime.

Our work here should be to ascertain what are the methods best suited to each individual's needs to allow of his becoming a useful citizen. This part of the subject in itself is enormous and requires more research than has yet been possible. It also requires a degree of team-work between psychologist and educationist, a degree of co-operation which appears to lie still in the future.

## Book Reviews

**Group Tests of Intelligence.** By PHILIP BOSWOOD BALLARD, M.A., D.Litt. Hodder and Stoughton. 6s. net.

This book contains a lucid account of recent developments in the theory and practice of such mental tests as can be applied by the teacher in the classroom. This is a companion volume to his former book, on "Mental Tests," which described *individual* intelligence tests. Dr. Ballard not only gives us some extremely valuable tests of his own in Chapters XII-XV, but also the Northumberland Tests, Terman Group Tests, the Otis Group Intelligence Scale and the National Intelligence Tests, so that the reader will be able to mark out a wide field for his work in this direction. The introductory chapter, and the two dealing with intelligence and its limits, are admirably written and furnish much food for thought, while the chapter on "correlation" will be very useful for the right assessment of results. We in England are not so eager to seize upon new ways as our American cousins, but already we find local education authorities using these tests for determining the award of scholarships to secondary schools. They are even invading municipal and business life. Every reader will want to try the Crichton Test on himself, and will probably emerge a sadder, if not a wiser, man. This book will do much to popularize intelligence testing in schools, and we cordially recommend it to our readers as a valuable contribution to modern pedagogy.

J. E. T.

**Education on the Dalton Plan.** By HELEN PARKHURST. Bell. 5s. net.

This book of Miss Parkhurst's deals with the history of the Dalton Plan and gives details of its principles and practice. Dr. Nunn, in a clear introductory chapter, commends the "scientific temper" in which the book is written, and, so to speak, "places" the work in its rightful position as a valuable contribution to education on individual lines.

The ten chapters outline the "plan," give sample assignments and a most valuable record of a year's work in an English Primary and in a Secondary School. Three appendices give assignments used in these schools and also some opinions of teachers and taught as regards the value of the Dalton Plan.

It will be readily seen that such a book will be eagerly read by those interested in modern developments of educational theory and practice. Sincerity, open-mindedness and independence are the watchwords of Miss Parkhurst's new message and the "laboratory plan" is sure of a welcome from earnest experimenters in the field of education.

It seems, perhaps, rather early in the history of this experiment to publish a book, which of necessity must become a danger to slavish followers; however, the whole atmosphere of the work breathes a freshness and keenness which would always save it from becoming the stereotyped description of a particular principle. We would wish that more scope had been

outlined for what the writer terms "minor" subjects (*sic*) of music and art, for it is in these that we shall often find the keynote to the pupil's character and temperament. Were it only for the frank contribution of pupils' opinions at the end of the book there would be ample reason for securing a copy, but from cover to cover there is compactness of thought, clarity of statement, and, finest of all, a belief in progressive evolution of the child mind and the principle of co-operative as well as individual effort to accomplish this end.

J. E. T.

**Modern Developments in Educational Practice.** By JOHN ADAMS, M.A., B.Sc., LL.D. University of London Press Ltd. 6s. net.

This book, published at such an opportune time, and synchronizing with Professor Adams' retirement from his professorship at the London University, will be sure of a hearty reception from all who are interested in new developments of method in education.

Its purpose is to provide a survey of the many recent changes that have taken place in educational practice and to account as far as possible for their origin in terms of the psychology of to-day, and we may say that it has admirably succeeded in accomplishing this.

There are twelve chapters dealing with such interesting topics as the "Underlying Principles of the New Teaching," the "Dalton Plan," the "Project Method," the "Play Way," "Mental Tests," "Scales of Attainment," the "Knell of Class Teaching," "Psycho Analysis," and "Free Discipline." This wide scope of subjects gives the reader ample guidance for further reading. The chapter on Class Psychology is perhaps the most thought-provoking, and very tersely puts the whole case for "individual" teaching. The excellent chapter on "the child, the school and the world," gives a breadth of outlook and a critical standard that will be welcomed by earnest teachers. An immensely interesting, readable and practical book which will prove a valuable contribution to modern educational practice. We hope Professor Adams will have time in his new-found leisure to give us more of such books.

J. E. T.

**The Seasons' Readers (Part I) : Spring.** By ALETHEA CHAPLIN, B.A. Geo. Gill and Sons Ltd. 6d.

This tiny book in its untearable cover, contains much readable natural history for little people in its seventeen short and simple stories. The collection gives the life-story of spring flowers and birds, also of The Dormouse and Mr. Worm, and there are clever and pretty illustrations by A. Mildred Woodward, which really illustrate. The stories give clear and not too long accounts of the chosen subjects, and answer many why's.

M. M. M.

**The Hygiene of the School Child.** By LEWIS M. TERMAN. Harrap. 10s. 6d.

This book of Professor Terman's will be of interest to experts as giving an American view of the problems of School Hygiene. But it is not up-to-date from the English point of view, and it is not clear enough for the use of non-experts.

L. H. G.

**La Méthode Decroly.** By AMELIE HAMAÏDE. Paris: Delachaux and Niestlé.

This book places in the full light the indefatigable activity of an enthusiastic pioneer, Dr. Decroly; it recounts many original and interesting experiments carried out by a fertile and imaginative mind, for Dr. Decroly is a scientist endowed with imagination. He is a creative, practical idealist who is never long in translating idea into action, and who values the first in so far as it can be expressed by the latter. Moreover his psychology of the child is scientifically sound. Nevertheless he has an open mind, and one feels that he is ready to consider any promising idea. He has realized that life is motion and that stagnation means degeneration and death.

Mlle. Hamaïde is the splendidly active disciple and co-worker of Dr. Decroly and it is thanks to her enthusiastic faith in his ideals and to her devoted zeal in putting them into practice, that official recognition has at last been given to this educational method, but its author has experienced, nevertheless, the obstacles and conflicts that a pioneer always meets with.

This book must be read, this method must be studied in its entirety by all those who are interested in the new movement in education, for a system is only valuable when it is understood in its living spirit and interpreted by the teacher with faith and enthusiasm. All rigidity is deadly to any system. A constant contact with life in all its manifestations is the pivot of this system around which all subsidiary ideas revolve. To prepare the child for life by life itself, to organize his environment so that he finds in it the adequate stimulus to develop and to create, such are the aims of Dr. Decroly; co-education, at least up to a certain age, self discipline and self government, personal and collective activity and methods ingeniously arranged to answer the needs of the child at different stages of development, are the means adopted to attain them.

This book will, indeed, be an invaluable guide for all teachers in whom the new spirit is born, but who are still seeking for the best way of putting it into practice.

M. S. STENON.

**Vistas of Romance.** By J. S. HAIG, L.L.A. McDougall's Educ. Co. Ltd. 2s. 9d. net.

*Gateways to Bookland* gives a well-selected series of extracts from well-known books, which will stimulate the young pupil to further reading. The stories include episodes from *The Mill on the Floss*, *Lorna Doone*, *Morris*, *Earthly Paradise*, and *The Mabinogion*.

S. R.

**Some Glances at Pepys's Diary.** By E. L. BRYSON. McDougall's Educ. Co. Ltd. 1s. net.

*Extracts from Pepys's Diary* is an excellent book to place in the hands of pupils studying the Stuart Period. The parts relating to the Fire and the

Plague are very complete, and the connecting links are extremely well done.

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**The Economics of Commerce.** By G. S. MAXTON, M.A. McDougall's Educ. Co. Ltd. 1s. 6d.

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E. C. S.

**The New Beacon Readers: Teachers' Manual, and Books 1 to 4.** By JAMES H. FASSETT. Ginn and Co. 1s. 6d., 10d., 1s., 1s. 2d., and 1s. 4d. respectively.

Mr. Fassett gives us in these five small books, a Phonetic and a Reading Chart and many short, graduated sentences and stories for the solution of the reading problem. The charts are clear, the print is large, the treatment is lucid and simple, the development gradual; there are besides, several Letter Stories to help the teacher to introduce new letter sounds to the child. This is a series, complete in itself, which infant teachers will welcome and which children will love, for the words and sentences are based on the child's interests and the vocabulary of the home. Though simple, the system is sound and scientific.

M. M. M.

**The Growing Girl: her Development and Training.** By EVELYN SAYWELL, L.R.C.P. Methuen and Co. Ltd. 1s. net.

So many books are written nowadays about the upbringing and education of children, that it is with apprehension that we pick up yet another. But Dr. Hugh Crichton Miller, who prefaces these three short lectures on "The Growing Girl," sets our fears at rest, and at the end of the thirty-seven pages which this small book contains, we thank Mrs. Saywell for her fearless and vigorous treatment of problems which resolve themselves, in the light of her clear understanding, into very simple duties which every considerate mother and teacher may undertake. The outlook is broad, wholesome and idealistic.

M. M. M.

**The World Outside.** By R. K. and M. I. R. POLKINGHORNE. Harrap. 10s. 6d.

Shows how the resources of hand-work, drawing, etc., may be used to widen the child's interest in other lands and peoples. The ideas and matter are excellent, and the lessons, which might be used to replace, or to supplement, the ordinary lesson in Geography, Scripture, etc., are well worked out, and full of interesting matter. The plans and directions for making models are clear, but it is a great pity the figures, animals and trees are so badly drawn. The eyes of children should be accustomed to good proportion and structure from the first.

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